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TOMORROW

Vol. 6, No. 2 **50 Cents**

Scholarly Exposé:

THE GREAT TIBETAN LAMA HOAX

Frontier of Theology:

WHAT IS A MIRACLE?

New Research Project:

LIFE AFTER DEATH

ALSO IN THIS ISSUE: TAHITI'S DEATH CURSE, by Wilmon Menard; POLTERGEIST: PRANKISH, PUZZLING PHENOMENA, by H. Addington Bruce; MYSTERY OF THE FALLING STONES, by Michael Hervey; THE GHOST OF TENTH STREET, by Elizabeth Archer; EXISTENCE BEYOND DEATH, by J. G. Bennett; HORIZONTALISM VERSUS VERTICALISM, by Joost A. M. Meerloo; THE FIRST LADY'S PROPHETIC DREAM, by Joan Wallace; JAMES H. HYSLOP, by G. O. Tubby.

EDITORIAL:

WHAT IS FAITH?

THE Lourdes centenary celebrations symbolize man's quest for the healing of his ills, as well as the mysterious healing powers of man's own faith. Ever since the little peasant girl Bernadette Soubirous related her vision of the Virgin Mary, one hundred years ago, the Lourdes shrine has been an inspiration and a mystery.

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SINCE primitive days, man's keynote of healing mysteries has been the notion of the healer's spiritual distinction, be he witch doctor, shaman, or their modern counterparts. The secret passwords were often no more than the formulas which wizards, from time immemorial, have recited to spirits; rites were spells that promised deliverance from illnesses that were believed to be caused by human ill-wishers, evil spirits or wrathful gods. Prof. Lucien Lévy-Bruhl, in his classic work on *Primitive Mentality* (New York-London, 1923), states the primitive mind considered that "the visible world and the unseen world are but one, and the events occurring in the visible world depend at all times upon forces which are not seen." The healer of primitive society acts as intermediary and catalyst between these two words. Belief in his esoteric gifts and insights are essential for his healing functions to succeed.

Until the enlightenment replaced the mystical pessimism of the Dark Ages, generations before us sought to turn faith into mystery and miracle to serve their own ends. In our day, we are very little nearer to solving these mysteries, ourselves. We remain divided: some deny the very

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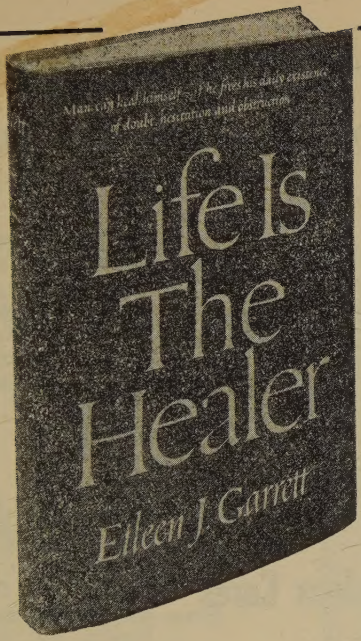

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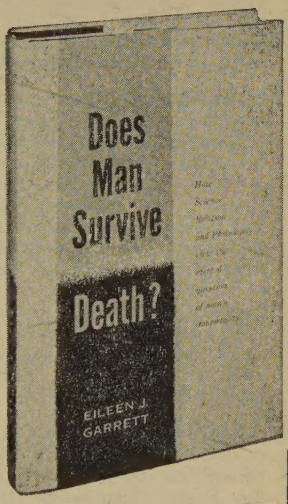

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Lobsang Rampa? No, Cyril Henry Hoskins! A Tibetan Lama? No, a British plumber's son! "The Third Eye?" Well, not really . . .

THE TIBETAN LAMA HOAX

DURING the past year, the book reviewed on the following pages has attained international attention, prominence—and notoriety. While, here in the United States, it has not achieved the wide publicity and sales that it found in several European countries, The Third Eye *by T. Lobsang Rampa has at any rate caused considerable interest and controversy.*

Just about everyone is agreed that here is a "good story." But opinions begin to divide as soon as one starts to define what is meant by a "good story." Is it a compelling true adventure yarn? Or is it a synthetic concoction, put together to entice the eager and the gullible?

In a review published in "The Western Buddhist," London, Lama Anagarika Govinda writes that the book is a good description of Lhasa, Tibet's capital city, and of the life of an aristocratic family. But the reviewer regards the author's account of his monastic training as "a mixture of cleverly collected fact and pure imagination" and considers much of the rest "a sequence of phantastic adventures partly on the Tibetan highlands (given as being 24,000 feet, instead of some 14,000 to 15,000 feet) with active volcanoes surrounded by tropical vegetation, and partly

in underground caverns and chambers with mummies of pre-historic people some fifteen feet high."

WHILE there may be disagreement on the accuracy of the pseudonymous author's general narrative, the book's ultimate value must rest on the claim that Lobsang Rampa underwent an operation on his eighth birthday that endowed him with paranormal powers. Here is the account, in the author's own words:

With the death of day the evening was born, and I went to the little room where I was to stay. There came the murmur of soft felt boots on the stone floor outside, and into the room came three lamas of high degree. They put a herbal compress to my head and bound it tightly in place. In the evening the three came again, and one was the Lama Mingyar Dondup. Carefully the compress was removed, and my forehead wiped clean and dry. A strong-looking lama sat behind me and took my head between his knees. The second lama opened a box and removed an instrument made of shining steel. It resembled a bradawl except that instead of having a round shaft this one was "U"-shaped, and in place of a point there were little teeth around the edge of the "U". [Editor's Note: A "bradawl" is a cabinetmaker's tool, a straight awl with chisel edge used to make holes for brads, which are small headless nails.]

For some moments the lama looked at the instrument, and then passed it through the flame of a lamp to sterilize it. The Lama Mingyar Dondup took my hands and said, "This is quite painful, Lobsang, and it can only be done while you are fully conscious. It will not take very long, so try to keep as still as you can." I could see various instruments laid out, and a collection of herbal lotions, and I thought to myself: "Well, Lobsang, my boy, they will finish you one way or the other and there is nothing you can do about it—except keep quiet!"

The lama with the instrument looked round to the others, and said: "All ready? Let us start now, the sun has just set." He pressed the instrument to the center of my forehead and rotated the handle. For a moment there was a sensation as if someone was pricking me with thorns. To me it seemed that time stood still. There was no particular pain as it penetrated the skin and flesh, but there was a little jolt as the end hit the bone. He applied more pressure, rocking the instrument slightly so that the little teeth would fret through the frontal bone. The pain was not sharp at all, just a pressure and a dull ache.

I did not move with the Lama Mingyar Dondup looking on; I would rather have died than make a move or outcry. He had faith in me, as I in him, and I knew that what he said or did was right. He was watching

most closely, with a little pucker of muscles in tension at the corners of his mouth. Suddenly there was a little "scrunch" and the instrument penetrated the bone. Instantly its motion was arrested by the very alert operator. He held the handle of the instrument firmly while the Lama Mingyar Dondup passed him a very hard, very clean sliver of wood which had been treated by fire and herbs to make it as hard as steel. This sliver was inserted in the "U" of the instrument and slid down so that it just entered the hole in my head. The lama operating moved slightly to one side so that the Lama Mingyar Dondup could also stand in front of me. Then, at a nod from the latter, the operator, with infinite caution, slid the sliver farther and farther. Suddenly I felt a stinging, tickling sensation apparently in the bridge of my nose. It subsided, and I became aware of subtle scents which I could not identify. That, too, passed away and was replaced by a feeling as if I was pushing, or being pushed, against a resilient veil.

Suddenly there was a blinding flash, and at that instant the Lama Mingyar Dondup said "Stop!" For a moment the pain was intense, like a searing white flame. It diminished, died, and was replaced by spirals of colour, and globules of incandescent smoke. The metal instrument was carefully removed. The sliver of wood remained, it would stay in place for two or three weeks and until it was removed I would have to stay in this little room almost in darkness. No one would see me except these three lamas, who would continue my instruction day by day. Until the sliver was removed I would have only the barest necessities to eat and drink.

As the projecting sliver was being bound in place to that it could not move, the Lama Mingyar Dondup turned to me and said: "You are now one of us, Lobsang. For the rest of your life you will see people as they are and not as they pretend to be." It was a very strange experience to see these men apparently enveloped in golden flame. Not until later did I realize that their auras were golden because of the pure life they led, and that most people would look very different indeed.

AND that is how Lobsang Rampa narrated his initiation in The Third Eye, *a book that sold more than 10,000 copies in the United States and had much larger sales in Great Britain, France, Germany and the Scandinavian countries. In spite of this international publicity, the editors of TOMORROW felt that a critical and detached appraisal of* The Third Eye *was indicated by the number of questionable and inconsistent statements contained in this highly-touted volume. Such a review follows this article. It was written by Prof. C. C. Chang, a scholar of unique qualifications: he has translated seven initiation rituals of Tibetan*

Tantricism, together with the text and commentaries on the Six Yogas and Mahamudra teachings. After Prof. Chang's review had been prepared, startling news came from London—the mysterious Lobsang Rampa had been exposed as one Cyril Henry Hoskins, a plumber's son from Plympton, Devon, England.

These facts were unearthed by a Liverpool detective, Clifford Burgess, who had been employed by a group of Tibetan scholars, among them Marco Pallis, whose article "The Dalai Lama," appeared in TOMORROW's special Asia issue (Vol. 4, No. 1). Burgess and his assistant had traveled more than 3,000 miles, finally tracking Hoskins to "a dimly-lit villa overlooking Dublin Bay," at Howth, eight miles from the city of Dublin, capital of the Republic of Eire. The investigation revealed that Hoskins had never been in Tibet and had never had a "third eye" operation on his forehead.

The exposed author is forty-seven years old, the son of Joseph Henry Hoskins. After leaving school he helped his father in the plumbing trade. When the father died, in 1937, Cyril went to live with his mother in Nottinghamshire. He first worked for a surgical instrument company, later became a clerk with a firm that taught engineering by correspondence. While engaged in this activity, he first shaved his head, grew a beard and adopted the name of "Dr. Kuan-suo."

MR. Hoskin's wife, Sanya, at first told reporters that her husband was too ill, with a heart condition and other ailments, to see visitors. Later, however, photographers were able to take pictures of Mr. Hoskins, on his sickbed, attended by his wife and his secretary-assistant, Mrs. John Rouse, wife of a London businessman. The author maintained the authenticity of the book, stating at one time that the "story is true but for very special reasons the indentity of the author cannot be revealed," and at another time hinting mysteriously that his "body was actually taken over by the spirit of an Easterner."

The English publisher of The Third Eye, *Frederic J. Warburg of the firm of Secker & Warburg, commented that the book manuscript had come to him through a reputable literary agent, Cyrus Brooks of the firm of A. M. Heath. Writing in the London* Daily Express, *Warburg said, "I read it greedily. It had everything that it takes to become the world bestseller that it is today." But when the book was submitted to experts, their reports were "puzzling and contradictory." Although, at one point, Mr. Warburg's doubts became "overwhelming," his firm nevertheless published the book. During the first few printings, the book carried a foreword that said, in effect, "we can't authenticate this book, make up your own mind whether it is true or false."*

The cautious foreword was not included in the American edition of the controversial work; Kenneth McCormick, Vice President and Editor-in-Chief of Doubleday & Company, states that his firm published The Third Eye *mainly*

as a "romantic story," a tale "from a world that many of us feel may indeed exist," rather than as a purely factual or even scholarly account.

Both the British and American publishers of the volume, as well as their counterparts on the European Continent, obviously failed to heed the advice of Tibetan scholars before publishing Mr. Hoskins' plausible-sounding phantasies. On the following pages is a scholarly appraisal for TOMORROW's readers, written before Lobsang Rampa had been publicly unmasked.

TIBETAN PHANTASIES

A Book Review by Chen Chi Chang

THE THIRD EYE. The Autobiography of a Tibetan Lama. By T. Lobsang Rampa. Illustrated by Tessa Theobald. New York: Doubleday & Co. 1957. 256 pp. $3.50.

LOBSANG Rampa's much-discussed book must be viewed on two levels: its value as literary entertainment; its value as a work claiming veracity and scholarly accuracy. On its first level, that of a diverting narrative, *The Third Eye* succeeds wholly. It is interesting, readable, imaginative, vividly presented. However, the authenticity of its author's alleged experiences is, unfortunately, extremely doubtful.

Specifically—and leaving aside questionable material elsewhere in the book—the author's reported secret initiation, by means of "third eye" surgery, is evidently a fanciful fabrication. As one who spent eight years in the Kham area of Tibet and studied, and practiced both the exoteric (*Mdo Lugs*) and esoteric (*Snags Lugs*) teachings of Tibetan Buddhism in the monasteries of Dpal Spun and Kong Ka at Der Ge and Mei Nya, I would say that Lobsang Rampa's knowledge of Buddhism in general, and of Tibetan "Occultism" (Tantricism) in particular, is inaccurate and superficial. Thus *The Third Eye* is more than misleading; it would be dangerous to regard it as a serious work offering genuine information or valuable knowledge concerning Tibetan Buddhism.

Now, let us examine the main theme of the book: The Third Eye. In the Highest Division of Tibetan Tantricism (Sanskrit: *Anuttara Tantra*—Tibetan: *Bla Med Rgyud*), the patron Buddha (Tibetan: *Yi dam*) is usually visualized with a Wisdom Eye (Tibetan: *Ye Shes Gyi Mig*) between the two eyebrows. Generally speaking, its significance and usefulness are twofold; to symbolize the omniscient eye of Buddha which sees all beings and principles of Sangsara and Nirvana; and to open the key-Chakra (the most sensitive "psychical center") of yogis who meditate on that spot.

By concentrating his mind on the spot, the yogi brings the latent inner "pranas" into action and thus opens the gate of "Samadhi." This spot, or center, is especially important in the beginning stage of Dhyana training. It is a "Chakra," or loosely speaking, an inner psychical center, which can only be opened in most cases by the combining force of mind and "prana" (Tibetan: *Blun Sems*) through meditation practice. It is not something that can be opened by pushing a silver needle between the two eyebrows, or by similar means.

If this particular center could be opened by surgery, so could the other four main Chakras. Thus, the opening of the Heart Chakra, upon which enlightenment hinges —according to the teaching of Tibetan Tantra—could also be brought about by the manipulation of the human hand. Consequently if we were to believe Mr. Lobsang Rampa, Buddhist devotees can find a convenient shortcut in their dedicated struggle to attain enlightenment, avoiding painstaking efforts, to reach a profound understanding of Buddhist teachings or the practice of Dhyana or prajna, by simply undergoing surgery as a way to swift enlightenment!

Non-Buddhist "Clairvoyance"

THE clairvoyance that Lobsang Rampa claims to have attained can hardly be considered "clairvoyance" by any form of Buddhism, Theravada or Mahayana, general or Tantra. Clairvoyance (Tibetan: *Meg Yi Mngon Shes*) is a capability of beholding objects and events in a most direct and vivid manner, unimpeded by any obstructions or distance, not by indirect and unreliable "interpretations," that do not fall into the category of direct discernment from one's immediate experience.

The melodramatic initiation process described by the author is apparently aimed at a general reading public, ignorant of Buddhist teachings, that might be titillated by the details of a fictitious ceremony; Buddhist initiation methods are quite different.

The purposes of the initiation of Tibetan Tantricism may be summarized into five groups: first,

to point out the Buddha nature within one's own mind; second, to show the path which leads to the realization of this Buddha nature; third, to impart the basic instructions on Tantric meditation; fourth, to bless the disciple and bring him into the Path; and fifth, to open the disciple's wisdom eye —an intuitive glimpse into one's mind essence—and his compassionate heart. Therefore, the essence of all Buddhist teachings is given in the Great Tantric Initiation (Tib.: *Dban Chen*). Buddhist initiation is not the ascending of the "astral body" to heaven or to the mysterious place of the "giants" that Mr. Rampa alleges.

"Three Basic Bodies"

In the last third of the book, Lobsang Rampa refers to "the moment of death," when "the cord joining the physical and spirit bodies (the 'Silver Cord' of the Christian Bible) thins and parts, and the spirit drifts off." He also writes that there are "three basic bodies," namely: "The flesh body, in which the spirit can learn the hard lessons of life, the etheric or 'magnetic' body which is made by each of us by our lusts, greeds and strong passions of various kinds. The third body is the spirit body, the 'Immortal Soul.'" The author adds: "This is our Lamaist belief and not necessarily the orthodox Buddhist belief."

Comment on these observations can be very succinct: The concepts of a so-called silver "cord" and of the "three basic bodies" are completely alien to Buddhist thought. No Buddhist, especially Tibetan Buddhists who have been trained at a lamasery, would make such a statement.

At another point, the author says that the Tibetan disciple is supposed to remember every page of the *Kan-gyur* (*Bkah Hgyur*) to meet the test of his master. This is non-factual and nonsensical. Contrary to general belief, including many Western Tibetan scholars, *Kan-gyur*, the collection of Buddhist Sutras, is not studied in most monasteries at all, and especially is it not given to the novice for study in the training stage. Only a handful of well-advanced Lama scholars may sometimes read a few books of the *Kan-gyur*—for reference. The Tibetan Lamas spend most of their time of learning in studying a few selected Sastras, instead of the *Kan-gyur* or the *Tan-gyur*, much less memorizing the entire text.

On the basis of this one false assertion alone, I would say that Mr. Rampa has never experienced the strict discipline in a Tibetan monastery, nor has he even good common sense about the educational program in a monastery.

Prayers, Chinese or Tibetan?

THEN, again, ten prayers cited on pages 138 and 139 are probably translated from a Chinese text. It seems to be the Chinese

Shih Chu Shang Tsang, a prayer sometimes used in Chinese monasteries. (Because the Chinese text is not available in New York City, I cannot verify my statement by quoting the original document. However, to my best recollection it is a Chinese text, not a Tibetan one as Mr. Rampa claims. If I am wrong on this point, I should be very glad to be informed by Mr. Rampa about the author of the prayer, together with the wording of the original "Tibetan" text.)

Rampa further shows his unfamiliarity with meditation training in Tibetan monasteries when he speaks of dark-meditation (Tibetan: *Nags Mtsams*), which is only practiced by the *Ninmarpa* School. The Yellow School (*Dge Lugs Pa*) has the teaching of the dark-meditation from *Vajra Dus Hkhor* (*Khalachakra*); however, the Lamas of the Yellow School seldom practice this type of dark-meditation. It is hardly ever practiced alone, for three years in a solitary cell, as Mr. Rampa stated. Only the *Bkha Brgyud Pa* and some *Ninmarpa* (*Rnyin Ma Pa*) Lamas still regard the three-years-three-months-three-days period of meditation exercises as a basic training for different Tantric teachings.

Since dark-meditation is very hazardous, only very highly advanced *yogis* can practice it for a prolonged period such as three years. In the ordinary three-years-three-months-three-days period, as widely adopted by the Old Schools, only a few days—or at most a few weeks—are spent in the practice of dark-meditation, and then only under the guidance of an experienced guru and under the most favorable conditions and care.

Imaginative Fiction

THE criticisms that are voiced above refer only to a few of the many inaccuracies, or outright fabrications, with which this book abounds. My strong reservations regarding the authenticity of *The Third Eye* are shared by The Reverend Tag Tsa Rimpoche, elder brother of the present Dalai Lama, who at present resides in the United States. Other scholars in the field of Tibetan Buddhism, notably Prof. Guiseppe Tucci, have expressed similar reservations.

In addition to the doctrinal and ceremonial errors in Lobsang Rampa's presentation, there are also a great number of discrepancies on every-day matters concerning the rural and monastic life in Tibet; these further distract from the claim of authenticity.

All in all, we have here a work of interesting and highly imaginative fiction—but certainly not a book that should be regarded as source of authentic information on Buddhist teachings or training.

What caused artist John La Farge's painting to fall at the moment of his death? Is he still looking for the reason?

THE GHOST OF TENTH STREET

Elizabeth Archer

ALTHOUGH ghosts are usually associated with quiet country lanes, cemeteries and antique castles, a building that until recently stood in the center of New York's Manhattan was apparently as haunted as any of the more familiar habitats of ghosts.

Number 51 West Tenth Street was the oldest of the artists' studio buildings in America. It is less than two years since its owners were forced to bow to the inevitable demand for city housing and allow the erection of a modern apartment building in its place. It was a blow to many nostalgic New Yorkers. Many men with great names in American art lived there in their time.

Even during the demolition, the traditional hospitality of 51's old days continued, and anyone was welcome to visit the studios. And it was claimed by many visitors and tenants that the ghost of artist John La Farge, who died in 1910, was still roaming the site.

Down the block on the corner of Tenth Street and Fifth Avenue stands the Church of the Ascension, behind the altar of which hangs La Farge's painting of *The Ascension*. The most famous legend of the studios is concerned with this painting.

In Studio 22 at Number 51, La Farge did the ground work on *The Ascension*, considered by many experts to be this country's finest church decoration. The painting itself was done hung "in place." La Farge at the time had just returned from a trip to Japan with

Henry Adams and was much influenced in his work by what he'd seen in the Orient.

To get the rich tones he wanted in the finished work, he first primed it with four coats of heavy white lead, instead of the lighter zinc coating ordinarily used on murals, then ordered it hung. The chassis, the stretcher of the canvas, couldn't support the heavy load and collapsed. La Farge was notified and ordered a new and stronger chassis constructed, supervising its hanging himself. This time the canvas stayed in place.

Years went by. La Farge's grandson Oliver, the future novelist, was growing up, spending much of his time with his grandfather in his studio at Number 51. The legend is that one day Oliver, working across the street, was told the painting in the church had fallen again. He and his companions dashed down the block to the church—and learned both that the painting had indeed fallen, and that his grandfather had just died. And that's where the ghost story starts. The painting fell, they say, at the instant that John La Farge died.

The Conscientious Ghost

NOW the immediate suggestion is that the heavy priming had caused the fall. But La Farge was a man of many talents—including architecture. He is usually credited with being a founder of the American School. And there are many buildings standing today for which this master architect drew plans 75 years ago.

But in the hanging of the painting something was wrong. The construction of the chassis may have been his one mistake. And according to the most recent inhabitants of Number 51, it explains why the ghost of John La Farge was seen so many times around the building he worked in and loved. They insisted that the restless spirit of the old man kept coming back to haunt the studios, searching for the original plans in order to find out just what made the painting fall. To an artist *and* a craftsman that would be important. His ghost was first reported in the fall of 1944.

Painter Feodor Rimsky and his wife lived in Studio 22 then. Late one night they came back from the opening of the opera. As they stepped into the entrance hall, at right angles to the studio, a light was on and the door was open, though they had locked it when leaving. Rimsky walked through, pushed aside the heavy drapes separating the entrance from the studio, and stopped short!

A single lamp, midway down the room, cast little light in the two-story high, 36-foot long room, but he could see a strange man behind a large chair in the library corner at the opposite end, wearing a tall black hat and a dark, billowy

velvet cloak draped around him. Rimsky quickly pushed his wife behind him, telling her to stay there, and rushed across to where the stranger sat. But the man, dressed in the costume of the latter part of the last century, had vanished when he reached there.

Later, Rimsky described the incident to a previous owner of the building, an avid historian of its past, who showed him some old pictures associated with Number 51 and some of its former tenants. In two of them John La Farge was seated dressed as Rimsky had described the stranger, but the interested ex-owner pointed out that ball dress was uncommon even in the 90s. John La Farge had been known for "affecting" such attire. Rimsky, a European lately arrived in America, knew nothing of La Farge, had never seen his picture.

On another evening, three years after the night at the opera and its strange aftermath, the Rimskys were entertaining some close friends, among them William Weber, an advertising man. Weber was known by his friends to have had psychical experiences and was often teased about them. For, frail and sensitive, he disliked his own predilection for extra-sensory perception and dismissed any discussion of the supernatural with a shudder. And to the chagrin of Rimsky and the other tenants it was never possible to engage him in conversation about ghosts.

An Uninvited Guest

WEBER, his wife and two other guests at the party sat around a small table chatting, when Mrs. Weber noticed her husband had dropped out of the conversation. His face had blanched and his lips were tight and drawn. She followed his gaze to the tall cabinet opposite, where finished paintings were stored. In a hoarse voice, Weber whispered to her, "Do you see that man in the cloak and top hat over there?"

His wife looked across the room again. There was no one there. The two companions at the table, overhearing the whispered conversation, laughed and said, "That must be La Farge."

Others joined the group. Amusement quieted as Weber described in detail a man dressed in exactly the same garb as that worn by the mysterious stranger Rimsky had seen three years before.

The door to the hall was locked on the inside and, as it was late at night, so was the downstairs entrance to the building. A newcomer would have been spotted at once; all the guests had been there for hours. Weber had never heard the legend of the ghost of John La Farge or his previous visitation to Studio 22. And he did not know that La Farge had ever occupied it. Though the ghost had never done any harm, Weber died shortly afterward.

The ghost rustled in and out of Studio 22 many a time afterward, pushing drapes aside and opening windows, but wasn't seen again until he visited John Alan Maxwell in 1948.

All the studios in Number 51 were connected. Inner flights of steps and doors led from one level to another. The building was planned on the model of European ateliers so that painters could work and visit easily in their neighbors' studios. In his time La Farge was no exception to this friendly rule, which perhaps explains his search for the old plans in John Alan Maxwell's studio.

The Searchers

MAXWELL, the historical illustrator, had the studio up a flight of stairs and down the hall, the tip of the floor of his joining the end corner of the ceiling of the artist Rimsky's. Connecting stairs had been walled over since La Farge's day, and so was La Farge's secret rest room, hidden somewhere in this area. Only the dust-covered window could be seen from outside. And it was here that Rimsky felt La Farge's ghost had his abode; walled in like the Golem, sleeping through the day and close to the premises for roaming through the night. After searching Rimsky's studio several times—apparently unsuccessfully—the ghost apparently began looking about in Maxwell's studio.

In the spring of 1948, the spirits of John La Farge and his wife, made their first visit to Maxwell. According to the astonished artist, both were dressed in clothes of the time when La Farge had planned his mural, *The Ascension*. It was an embarrassing episode for Maxwell.

It had been a warm day and the artist had finished a job. Tired, he decided to nap. Stripping to the skin, he tossed the cover from a couch and slipped under a sheet, then fell quickly asleep. Sometime later he was suddenly and sharply wakened. The room was dark. He tried to read the clock face across the room, but could not. He looked up at the skylight and judged it to be about one or two in the morning. As he gradually wakened, he had the feeling that someone was in the room.

His vision grew accustomed to the gloom and the illustrator saw a woman, taller than average, bending directly over him. Aware of his nudity he crouched down in the bed. The woman was lifting his sheet, straightening it. She repeated this strange operation twice as though the couch were not smooth enough to suit her or as though she were shaking it out looking for something.

And then Maxwell saw a man standing behind her. Neither of them seemed to see the illustrator. The man was staring at an old wooden filing cabinet standing against the wall at the foot of the

touch. Then he opened a drawer, looked in it, closed it.

You Can't Hit a Ghost

HE TRIED to distinguish the faces of the couple but it was too dark. Still, he could see that the woman wore a light red dress of the last century and the man a suit, with a white shirt and a dark cravat of the same period. Maxwell was not disturbed by this; he even thought that they might be models dressed in costume, working for an artist in the building.

As he stared, trying to identify them, the woman turned to the man as though to say something, evidently thought better of it, and walked off toward the darkroom at the opposite end of the studio. The man stood uncertainly for a minute, then walked back to the cabinet he'd been looking through and leaned on it, head in hand. Maxwell, by now upset, thought the intruders must be burglars. He had locked the single door to the studio from the inside before retiring. At any rate, the strangers had no business in the room!

He balled his fist and struck the stranger hard, shouting: "Put your hands up!" His voice was heard through the building. Only the white tabs on the filing cabinet stared him in the face. Maxwell nursed his bruised thumb and looked around in astonishment. The man was gone.

He ran to the darkroom, clutching his sheet around him. No one was there. He ran to the door. It was still locked from the inside. Throwing on lights, he glanced at the skylight. Nothing could be seen but the sky overhead. It was a drop of 150 feet to the ground three flights below, another 50 feet up to the top of the building on the other side. The injured thumb was all he had to show for his adventure. It slowly dawned on him that La Farge and his wife must have been the visitors to his room, still in quest of the plan of the mural which fell.

Casual visitors to Number 51 complained of an ill wind whistling through the halls, a momentary chill as of something passing by close, unseen. They hurried by the walled-in private rest room of the Old Master. How many heard these ghost stories before visiting Number 51, it's impossible to tell.

At other times, the artists debunked such anecodotes about the place. This story, told by Maxwell, illustrates how stories about the building might have accumulated.

A few years before the building's demolition, a model, married to a photographer with a studio there, attended a party in Maxwell's studio when he told the story of his two late visitors. She said, "*I* believe you. One night when I was coming up the stairs I saw a woman in a 19th century costume

float down this very hall and disappear at the other end."

Maxwell never told her that the night of her vision he'd been doing a drawing for the cover of an historical novel and had kept his model working late. Her vision was his model going down the hall in costume.

The Old, Old Man

HOWEVER, on another occasion, after telling the story of his ghostly visitors, Maxwell jokingly said to a guest as she left, "Just scream if anything goes wrong and we'll come running." As he stood talking with some of the men present, they heard frantic footsteps down the hall. The woman came bursting round the corner screaming, "That man! That man!"

Glass windows enclosed the square corridors which surrounded an open court so that it was possible to see from one side across to another. Maxwell and his guest looked across at the corridor opposite. There was no man there, nor on the third or on the second floor, visible below.

Gasping, the guest described the queer appearance of the man she'd seen that caused her to dash back into the building. As she passed under one of the old gas lamps of 51, flickering in a draft from the open corridor, she noticed a strange figure leaning back against the wall. He was extremely tall, ungainly and thin, and his balance was irregular and wobbly. Dressed in rags borrowed from another era, with what had been a red silk tie crossed and recrossed round a shrunken throat, he looked like a figure from an old print.

But his face, cadaverous and unearthly, had made her run back. Under the unsteady light of the gas it showed a skeletal grayish white on the bones of the countenance. Thin flesh and large, cartilaginous ears cropping out from the sides, hugged it. The eyes, sunken and faded blue, stared sightlessly from sockets and the skull showed bony through sparse hair. The head bobbed lifelessly, the arms jangled at his sides. It was the only time the face of the ghost had been seen. Terribly frightened, the woman ran for the safety of the studio.

Lights through the glass windows reflected blank wall on either side of the stairwell she had descended and there were no outside chimneys for a man to go up! He had disappeared—but there was no place for him to go and not be seen. Maxwell and his guests walked round the halls, knocking on doors, waking tenants. No one had seen a stranger in the building that evening. He'd seemingly vanished—so it must have been a ghost, possibly the long-departed John La Farge.

Not much was changed in the appearance of Number 51 since it was built. Dull red bricks glowed

softly in light reflected from the original carriage lamps outside the main door. Inside, in the vestibule to the right, the house porter had the seat once held by a special policeman assigned to the beat and a few years ago they fitted the old gas fixtures with modern electric bulbs at the city's insistence.

But the old parlor stoves that heated the studios of John La Farge and his friends nearly a century ago still warmed the artists of the 1950s. And by night ghosts walked the corridors of Number 51.

And who knows, perhaps ghosts still roam the corridors of the modern apartment building standing in 51's old place on Tenth Street.

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TOMORROW BOOK SERVICE—29 West 57th St., New York 19

What events and emotions caused the past history of an English farmhouse to come to life every year on the 21st of November?

THE GHOSTS OF PERTWOOD FARM

B. M. Moffat

ONE summer a friend lent me her cottage in a remote part of Wiltshire, and I spent my holiday wandering over the countryside. Among other places, I visited Pertwood Farm, of which she had often spoken to me. She knew it well, since she had lived there, during a very happy period of her life, with her sister and two children.

I had some difficulty in finding the house, for it lay back, at right angles from the road, in a hollow of the fields, backed by trees. It could easily be missed by anyone passing on the road. It was a long, low rambling stone house, with many windows, and a typical English West Country porch facing south toward the fields, the farm yard being at the side. Behind the house, the ground sloped up steeply to where "Rook's Castle"—a clump of Scots pines—crowned the summit of the hill.

One building on the property interested me very much. It was a small house, built of flint rock and bricks, standing in a rather isolated position on top of a high bank above a terrace of apple trees. It was obviously very old, for a dense wealth of ivy covered most of it. It was striking to me that the upper story had two small windows, while the lower story had only one, which had been put in in later years. It seems to have been built as an apple house for storing the fruit from the small orchard below,

but it had later been intended for use as a farm cottage. However, owing to the reputation it had gained of being haunted, no one would stay in it. Afterwards, it became derelict and it was being used as a cattle shelter at the time I saw it.

A Chance Remark

I thought that I knew everything about my friend's old home that there was to know, when I overheard a remark about some coffins having been found there. In order to ferret out the full story, I went across the fields to visit the bailiff's wife, the local expert on the lore of the county.

"Yes, it is quite true," she said, "but it happened a long time ago. If you want to know the story, you can find it in a book about downland life of a century ago—*The Life of a Shepherd on the Wiltshire Downs*, by Hudson."

She said I could get the book at the county library, which accordingly I did, and I learned the following story.

Just about a century ago, Pertwood Farm was tenanted by a man of strange and puritanical opinions, who had named his three daughters after the three virtues, Faith, Hope and Charity. (Apparently he didn't have any sons.) At the death of his eldest daughter, the farmer had a violent quarrel with the Vicar: the farmer declared he would have no bell tolled for her funeral, and the Vicar refused to bury her without the bell being rung. As a result, the body in its coffin was deposited on a table in the little apple house and the door was locked. Later, another daughter died, and finally the third, and all were kept in the same place for a number of years.

The author of the book went on to record that the man who told him the story added that "he often, as a lad, used to steal round to the 'Dead House' and, peeping through a crack in the door, see the three coffins resting on a table in the dim interior."

Guarding the Coffins

LOCAL tradition is emphatic that the coffins were kept on shelves in a stone-floored store room inside the farm house, and the very room was pointed out to me when I was able to visit the farm later. I don't feel that this necessarily contradicts the story as written by Mr. Hudson. It is logical that, while any of the daughters lived and visitors might come to the farm, expedience would necessitate a more remote place for the bodies. What place would be more suitable than the lonely little apple house on the bank above the orchard? I myself sensed its eerie atmosphere, when I visited it before I had even heard the story.

Later when the farmer was quite alone in the house, the fear that

The authorities might come and take his dead from him by force for Christian burial, probably assailed him. Then, it seems he brought them into the house for reasons of security.

Shortly before he gave up the farm, the coffins disappeared, and "it is supposed," the narrative continues, "that he buried them at night in one of the neighbouring chalk pits." Local tradition again corroborates this, adding that a large flat stone was put over the spot. But though I spent many hours wandering over the downs hunting for such a spot, my search was not rewarded.

Sounds in the Night

THEN my friend, who had lent me her cottage, came down to stay, and one October evening, sitting in the firelight, I told her what I had learned of her old home, and of my quest on the Downs. And then she told me a strange thing.

It had been late autumn when they had taken Pertwood Farm, and on November 21st they had been asked out to dinner. Not wishing to leave her sister's two small children alone, they had asked the woman who came in to work for them to sit in while they were away. On their return, later than they had expected to be, they found her in a state of near collapse. "Someone," she said, "has been thumping and banging and trying to get in."

Her fears were only allayed by the suggestion that the sounds were due to the horses stamping in the yard at the side of the house. But, in the morning, inquiry elicited the fact that no animals had been brought in from the downs and the yard had been empty.

Next November my friend's sister had been ill, and their old nurse, whom they had sent for, was up settling her patient about midnight, when she went to bed herself, but hardly had she reached her room when she heard the most violent banging coming from downstairs, which she thought was caused by my friend making up the furnace which heated the water. On inquiry the next morning it was established that no one had been downstairs after the old nurse went to bed. That was, again, on November 21st.

The next two years, always on the same date, the same sounds were heard, banging and stamping, and, on one occasion, the sound of a farm cart creaking out of the yard. Yet, questions the next day showed that no cart had left the yard that night.

My friend also told me that an old man living in the district had related that his uncle worked on the farm in the old days. This man had revealed that he was the one who, with the farmer, had taken the coffins to their last resting place on the downs.

Disturbance Laid to Rest

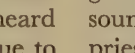
MY friends were Roman Catholics, and after four years, a priest, who was a great friend of the family, came to stay with them to recuperate after an illness. Before he left, he blessed every room in the house. There is no record of the sounds having been heard since that time.

It is not my intention, nor in my power, to explain these phenomena. That they were caused by spirits I do not believe.

But a suggestion of a solution of such happenings has been made by a writer on psychic phenomena, in which he compares the air around us to the infinitely sensitive prepared plate of a camera, or a prepared phonograph disc whereon those actions or sounds, accompanied by intense emotion, are "fixed." The fact that these phenomena are not seen or heard by everyone is (he suggests) due to the fact that all are not "tuned in" to the psychic atmosphere around them, as is the case with radio and television. The set may be in the room with you, but unless you tune it in to the right station, you hear and see nothing.

In this case, one can readily imagine that, as the years passed, the atmosphere of the farm would have grown extremely tense with its grim secret, culminating on the night of November 21st when, with one trusted helper, the old man loaded the farm cart with its burden and set out over the downs.

One can well understand how the dread of the hour, and the deed they had to do, would grip them; how their feet would stamp and bang on the stone floors, with the heavy burdens they were carrying, and how, in the tense horror-struck atmosphere, the sounds could become "fixed" in that place. That is what I think happened, giving rise to the experiences and sounds herein reported, until the priest's prayers dispelled the tension, and brought peace to Pertwood Farm.



A personality profile of America's leading psychic pioneer—written by his closest assistant and "post-mortem co-worker"

JAMES H. HYSLOP— PSYCHOLOGIST OF THE PSYCHIC

Gertrude O. Tubby

JAMES Hervey Hyslop was the first American psychologist to maintain clearly the relation of psychic research to the field of abnormal psychology. As one of the foremost workers in the American Society for Psychical Research, he was doubly a pioneer—he left his own firm impression on the field of investigation when it was in its early stages; and he prepared the way for the men who were later to use the term "parapsychology" to describe this area which has grown increasingly complex as it has been further explored.

In 1907, Dr. Hyslop, describing his new American Institute for Scientific Research, wrote boldly in the first *Journal* of the American Society for Psychical Research:

"There are two fields of investigation with which the Institute will be directly and indirectly occupied. The first may be called Psycho-pathology, or Abnormal Psychology. . . . The second field is popularly known as Psychic Research and may be called super-normal Psychology. At certain points, the two fields tend to merge into each other and at others they are widely separated . . . it is important not to associate the investigations of the two fields, while the means are provided for articulation of results in both. . . .

"Incidentally, investigations in abnormal mental phenomena, especially those of secondary personality, may throw light upon some of the vexed problems of philosophy. They may affect these in what they show of the nature and lmitatiions of our normal personality . . . unconscious [i.e., automatic] motor actions show evidence of personality that apparently represents no utility in the process of evolution, and sometimes indicates a wider range of that personality than the normal . . . . It would be strange if Materialism were discredited by the study of the very phenomena upon which it has hitherto relied for the proof of its claims."

Thus, half a century ago, Hyslop linked psychic research to psychology and philosophy, indicating paths which are being followed with promise today.

The American Institute for Scientific Research grew out of conferences held by three men: Hyslop, who by that time had retired from an active teaching career in psychology, logic and philosophy; psychologist-philosopher William James, then a professor at Harvard; and Richard Hodgson, Ph.D., who was administering the American Society for Psychical Research as a branch of the parent organization in England.

The Institute was to be organized in two sections: Section A for the study of abnormal psychology, and Section B as the American Society for Psychical Research, which was to resume the independent status it had given up to merge with the London group shortly after its original organization in 1884.

Unhappily, Section A of the Institute never became active because both funds and workers were lacking. This was a keen disappointment to the farsighted Hyslop. But the A. S. P. R., of which he became secretary and treasurer in 1906, was able to preserve the continuity of its work in the transition to independence, and to break new ground. Until his death in 1920, Dr. Hyslop was active in the affairs of the American Society for Psychical Research, a stalwart who worked on, in spite of failing health.

Precocious Teenager

JAMES Hyslop was born in 1854 in Xenia, Ohio, of Scotch-Irish parents. Brought up on his father's farm under fairly austere conditions at home, in school and in the strict Associate Presbyterian Church, he was allowed little scope for play or entertainment. He was one of seven children, his own twin not surviving. Of the five remaining children, a brother and sister died suddenly of fever within a few days of each other when James was only ten. Their deaths made a deep impression

n the boy, and the two children ere to figure sixty years later in psychic experience of my own n connection with James Hyslop.

At sixteen, in Xenia High School, ames began his intellectual exlorations with zest in the classics, hysics, geometry, and literature. his more liberal mental diet erved to lighten somewhat the serious, half-melancholy disposiion" he said he had acquired rom his restricted reading at home, imited to the Westminister Catchism, James Hervey's mournul *Meditations* (for whose author e was named), and Fox's gory *Book of Martyrs*.

In school, James staunchly held o his church's taboos against "man-made hymns" accompanied by "unholy" organ music. His ather, strongly approving, hoped hat his boy would study for the ministry.

College training began at a small Ohio Reformed Presbyterian "covenanters'" college, Northwood, where teaching by five "professors," two of them ministers with churches, was limited and narrow. James gained a facility for debate at Northwood, and was acknowledged as an adept in seeing both sides of any question—a faculty that was to stand him in good stead all his argumentative life.

At the end of his sophomore year, James transfered to the larger and more liberal Presbyterian College of Wooster, also in Ohio, where he took his B. A. degree. At Wooster he was particularly interested in philosophy, logic and psychology, the latter a very new and controversial science in 1876.

On his graduation in 1877, he began his teaching career—the first step on the long academic road he was to follow until ill health, after the death of his wife, forced him to leave teaching in 1902.

Religious Doubts

AFTER his first two years of district school teaching—during which, at a salary of $220 a year, pieced out with farm work mornings, evenings and all of one summer, he managed somehow to save $375—he secured a job at tiny McCorkle College, sponsored by his father's Associate Presbyterian sect. During five months there, he did less well financially—he earned $43 less than his expenses!

His next position was in the Academy of Lake Forest College in Illinois, where, after two years, he was made principal at the then munificent salary of $1,300 a year.

At this point, however, Hyslop decided to go to Europe for further study. He thought first of going to Edinburgh University to please his Scots father—but his work in psychology at Wooster College had brought him knowledge of the

studies of Professor Wilhelm Max Wundt, who in 1873 had published *Principles of Physiological Psychology*. In 1878, Wundt had opened the first laboratory for experiment in this field. Hyslop decided, after a short period in England, to study under Wundt at Leipzig University.

It was during this time that Hyslop found himself plagued by religious doubts. While he was in England, studying German to prepare himself for work in Leipzig, Hyslop began the study of the New Testament in Greek in an effort, if possible, to settle his religious uncertainties.

He wrote in his personal memoirs that after an agonizing period of mental travail he finally exclaimed: "Well, I cannot be-believe it [Evidently referring to the orthodox interpretations of religion on which he had been brought up]. I shall give up, and take the consequences. I shall surrender every position in life and all my friends rather than to give up my conscience in this matter. I will take whatever consequences come."

Instantaneously, he reported, he felt relief, and the very streets of London seemed transfigured. He said he never regretted this resolve, and that he came to understand the life and teachings of Jesus in a new light.

His religious deliberations finally led to the adoption of the Unitarian declaration of faith: "In the love of truth, and in the spirit of Jesus, we unite for the worship of God and the service of man."

Psychology, the New Science

IN 1882 and 1883, Hyslop studied under Wundt at Leipzig and was also a student of Gustav Theodor Fechner, German philosopher and physicist, founder of psychophysics, and Wundt's teacher. This same choice of study and professors, incidentally, was followed just a few years later by a man who was to become one of Hyslop's firm friends—Elwood Worcester.

Worcester, several years younger than Hyslop, was also a graduate of Wooster College in Ohio. He was ordained a minister of the American Episcopal Church, in which he made a distinguished career. Dr. Worcester's interest in psychology led him, as rector of Emmanuel Church in Boston, to initiate the Emmanuel movement in the early 1900s, an attempt to combine faith healing and psychotherapy with medicine. Dr. Worcester established the Emmanuel Church Clinic in Boston where his theories were put into practice. Although the religious views of Hyslop and Dr. Worcester differed widely, their interests in psychology and psychic research brought them together.

After seventeen months in Germany, Hyslop returned to the United States and resumed teaching—this time at Lake Forest College with classes in Latin and the history of philosophy. The next year he was engaged by Smith College in Massachusetts to head the Department of Philosophy, teaching ethics and psychology, as a substitute for a professor on sabbatical leave. Years later, Dr. Hyslop told me privately that he had been invited by the president of the college to remain, but he had refused on the grounds that it would be unethical for him to displace a man for whom he had been hired as a temporary substitute—an action wholly typical of Dr. Hyslop.

In 1886, Hyslop entered and won a competition for a fellowship at Johns Hopkins University with an essay on the ethics of Hume. A year later, he received his degree as Doctor of Philosophy there. After an interval in the employ of the Associated Press news agency, during which time he also published articles and delivered lectures, he took the chair of philosophy at Bucknell University. And in 1889 he was appointed Professor of Philosophy at Columbia University. He taught at Columbia for thirteen brilliant years, first as Professor of Philosophy, and later as Professor of Logic and Ethics retiring from teaching in 1902.

Hyslop had become convinced of the importance of research in the psychic field, and especially in the study of mediumship, through the work of the great American medium, Mrs. Leonora E. Piper, of Boston. Dr. Hodgson, then administering the American Society for Psychical Research as a branch of the London S.P.R., arranged sittings for Dr. Hyslop with Mrs. Piper.

Hyslop felt he had received excellent evidence of the survival after death of his father, of his own wife, and of other members of the Hyslop family. These sittings took place in 1898-99. Records of the Hyslop communications through Mrs. Piper were published in England in October, 1901, as Part XLI, Volume XVI of the *Proceedings* of the Society for Psychical Research. This exhaustive tome ran to 649 pages.

From this time on, Hyslop was considered one of the stalwarts of the S.P.R., and became one of its vice presidents in the years before the American S.P.R. became independent of the English body.

During his years at Columbia, Dr. Hyslop worked brilliantly in his chosen field of philosophy. In 1895, Columbia College published his syllabus for his students, *Philosophy I, Elements of Psychology*, which referred to William James's two-volume *Principles of Psychology*,

published in 1890. Both men had been students of Wundt, and James, who by this time had added, a medical degree to his degree in philosophy, followed Wundt's physiological theories.

At the same time, Hyslop, with the full approval of Columbia's president, Dr. Nicholas Murray Butler, was interesting his students in extra-curricular telepathic studies. His own interest in psychic research was developing, and this led to his sittings with Mrs. Piper.

"White Crow"

WILLIAM James had first heard of Mrs. Piper through his wife and a friend. He had conducted exploratory seances with the medium because he was concerned that Mrs. James should not be taken in by possible fraud. His own experiences with the Boston medium, however, convinced him of her genuine abilities as a sensitive. The philosopher, at one time a president of the Society for Psychical Research, declared that to prove that not all crows are black, it is necessary only to discover one white—and Mrs. Piper, he said "is my white crow" in the field of mediumship.

A great deal of work had been done with Mrs. Piper by Dr. Hodgson, and voluminous records of the Piper-Hodgson communications were published by the *Proceedings* of the British Society.

By this time, the difficulties involved in administering the American Society as a branch of the British organization were becoming increasingly vexatious, and it seemed wise for the American group to become independent once more.

Meanwhile, Dr. Hyslop had been obliged by threatened tuberculosis of the throat to resign from his professorship at Columbia. He had (in his "retirement") been devoting himself increasingly to investigations in psychical research.

The work of the American society was then interrupted by the unfortunate and sudden death of Dr. Richard Hodgson. Important records of Mrs. Piper's work collected and directed by Hodgson were ready for publication. The Society for Psychical Research (S.P.R.) in London asked that the Piper-Hodgson files be sent to England.

As the seances had been conducted for Americans, careful annotation of them in England would have been extremely difficult. Therefore, only one series was published after Dr. Hodgson's death. Mrs. Piper, however, was kept on as medium by the British group, which took her to England to work.

Thus, the American organization was suddenly deprived of two valuable workers. But plans for the Institute went ahead, and in 1906 its board of trustees appointed

r. Hyslop secretary and treasrer of Section B—The American ociety for Psychical Research.

.S.P.R. Comes of Age

SINCE Mrs. Piper was no longer available, Dr. William James ought another medium. He learned f Mrs. Minnie M. Soule of Boston, hom Mrs. James had consulted. He found her work of sufficient nterest to recommend her to the merican society, which had been n existence since 1885, although it as considered a branch of the nglish society from 1887 to 1907.

Dr. Hyslop also visited Mrs. oule in Boston for an anonymous tting. The result was that early n 1907 she was brought to New ork for a series of seances. In anuary of that year, the American ociety for Psychical Research, by nutual consent of both organizaions, declared itself independent f the English organization.

For one week in each of the nonths from March through June f 1907, Dr. Hyslop brought to Mrs. Soule persons whose identities vere unknown to her. I was engaged to take verbatim notes f both her spoken and her autonatically written communications. Dr. Hyslop reserved some of the eances with Mrs. Soule for himelf—and in these, personalities rom the beyond who had comunicated with Dr. Hodgson and thers through Mrs. Piper, reappeared with evidence of their identities.

My first meeting with Dr. Hyslop occurred at a lecture in the Unitarian Church of Montclair, New Jersey. His lecture illuminated questions arising from my previous studies in psychic research. In 1907, when the organization for which he had been working took form, I became Dr. Hyslop's assistant on special investigations. In 1911 I became his secretary and in 1918 was appointed Assistant Secretary of the American Society for Psychical Research. After his death in 1920, I was made full Secretary of the society and the board.

During his time at Columbia University and during the period of his devotion to psychic investigations, Dr. Hyslop managed to work in a number of books, both in his teaching fields of psychology and philosophy, and in the field of psychic research. Scribner's published his *Elements of Logic*, *Theoretical*, in 1892; *Elements of Ethics*, in 1895; *Logic and Argument*, in 1899. In 1905, Macmillan published his *Problems of Philosophy*.

He was the author as well of a volume of original poems in English and German; and his voluminous works on psychic research, besides his contributions to the *Proceedings* of the A.S.P.R., included *Science and a Future Life*, 1905; *Enigmas of Psychical Research*,

1906; *Borderland of Psychic Research*, 1906; *Psychic Research and the Resurrection*, 1908; *Psychical Research and Survival*, 1913; *Life After Death*, 1918; *Contact with the Other World*, 1919. He wrote about 45 volumes in all, the major portion of them published in his seventeen years of "retirement."

Though James Hyslop never liked farming, he had a keen love of nature. Fishing, tramping and climbing in the New Hampshire mountain country lured him away from his desk part of his summers, although he was necessarily occupied, even then, with professional correspondence and reports.

The thousands upon thousands of pages he produced were seldom written with a pen, but were picked out at moderate speed, with two fingers, on an old Blickensderfer machine of the smallest size, or on a regular portable. His desk was as large as his typewriters were small—and it was always covered with correspondence from both humble persons seeking help in psychic experience and from learned friends.

"Haven for the Soul"

WORKING for the A.S.P.R., he hammered away at his typewriter from 7:30 or 8 o'clock in the morning; and then, in the evenings, he continued his work, often until eleven at night. His children saw little of him except at mealtimes, or standing beside his desk for a brief conference on some domestic or school problem. His wife had died when all three of them were very young, and his half-sister, born of his father's second marriage (James' own mother had died when he was fifteen) helped with his household. His children's education was of great concern to Dr. Hyslop, and all attended excellent preparatory schools and college.

In all the years of his work—with Hodgson, with James, and with Weston D. Bayley, M. D., head of the Philadelphia Section of the A.S.P.R.—Dr. Hyslop and these associates may be said to have helped provide a haven for the human soul. In an age when orthodox psychology based itself mainly on brain action and reaction, the *psyche*, the *soul*, was a word pretty much taboo in professional circles. It was relegated to religious realms, and rather smiled at as a malaprop there tolerated, but as an ideal rather than an actuality.

But Hyslop and the men with whom he worked, as shown by the studies of inspiration and obsession which found their way into the A.S.P.R. *Proceedings*, provided a refuge for the soul, where it could be observed in action as it were, and clothed in reasonable ideas. A surprising number of theories and problems beginning

to be aired at present by a new generation of scientists had already been discussed in those early volumes.

It is worthy of note that in all my thirteen years of active association with Dr. Hyslop, when I was a staff member of the ASPR, I saw him white with anger but once. This was when a meddlesome and wealthy woman, newly appointed to the Society's board of trustees, sent a young man from her lawyer's office to inspect the society's account books which Dr. Hyslop kept as treasurer. The young man was summarily dismissed by Dr. Hyslop, with instructions to inform his employer that the books would be open for inspection when the Board issued an order for it. The Board never issued such an order—in fact, the board members knew that Hyslop had himself given a thousand dollars to the endowment fund following his own resignation from Columbia, when his income was probably less than that of any other member. The woman was removed from the board.

Dr. Hyslop's was a grim nature, but tempered with humor. Never once, though there must have been many provocations, did he show crossness or irritation with me. It was his custom to bring back from his Boston trips humorous news clippings for me to read, because, he said, he enjoyed hearing me laugh. He possessed a rare combination of qualities: a sound, broadly based philosophy, a sharp sense of humor, and the courage of a scientific pioneer in the extrasensory outlands of the soul.

Just at the time when Hyslop's researches were beginning to receive recognition, his overworked frame gave out. He spent the last year of his life in increasing invalidism physically, but with his mind as active as ever.

"Couldn't Say It!"

THERE was a clear instance of this in a conversation we had when he was confined to his wheelchair and bed. He was suffering from aphasia as the result of a mild stroke, and found it difficult to command his speech, particularly the articulation of proper names. He had made an effort to refer to a case annotated and ready for publication which was lying on his desk, and had told his daughter that the name of the man concerned was the same as that of a former President of the United States. He emphatically rejected the names she suggested, so they sent for me.

I knew at once. "You mean the Hayes case, of course, Dr. Hyslop."

"Yes—yes! Knew it all the time—couldn't *say* it!" Tears of relief streamed down his face. Then he said thoughtfully, "My own brain! My memory was perfectly correct, but I couldn't *express*. So

many times, communicators can't put their names through *another's* brain, the medium's—but this was my own brain, see? and may throw light on apparent mediumistic failures. Tell them that!"

I did so, gladly, in the *Journal* of the English Society, the following year.

On June 17, 1920, James Hervey Hyslop died. But the word "death" is losing its cold finality, and it is perhaps typical of Dr. Hyslop that not more than five hours after his death he was able to communicate with me.

I had made an ostensibly casual friendly call on Mrs. C. G. Sanders-Talbot of New York, a medium who had done much work for me and the ASPR. She knew nothing of Dr. Hyslop's death, and I did not inform her of it. Newspapers carrying the story of his passing had not yet been published. Yet through her I received pertinent and evidential information from Dr. Hyslop, the first of a long series of communications which he has made to me through the past decades.

It is perhaps not surprising that this should be so. I had worked with Dr. Hyslop for thirteen years before his passing. Indefatigable in his purpose, James Hyslop knew he could count on me to be as indefatigable in making possible contacts for him and the invisible workers associated in his effort, carefully preserving and studying their records.

It was in August, 1920, that I received through Mrs. Soule (who used the pseudonym "Mrs. Chenoweth") the sign "X" from Dr. Hyslop as his symbolic signature to messages from the beyond. The sign was received by Mrs. Chenoweth in trance, by automatic writing. Familiar as I had been with Dr. Hyslop's mind, the "X" sign came as a surprise to me. His choice may have been made in his lifetime, but if so, there is no record that we have been able to discover, either in writing or in anyone's memory. The idea of choosing a sign to "prove" communication after death had earlier been hit on by William James, and Dr. Hyslop had been much impressed by the device, declaring that it was the best stroke Professor James had ever accomplished, when he posthumously reported his own sign to be "Omega."

The choice of "X" itself is certainly both significant and appropriate. X—Unknown Quantity; Ex—the St. Andrew's Cross; X—the Greek letter Chi (or "key"); "his mark"; "sign here." Easily made, often used, unobtrusive to the consciousness of a psychic. Letters that take effort or that can be mistaken for one another would offer many times the difficulty of this simple letter X.

Hyslop "Returns"

FOUR years after Dr. Hyslop's passing, I began to collect material for my cross-reference record of communications from him through various mediums—that is, a record of his messages and their various references to one another. In 1929, the book was published under the title *James H. Hyslop—X, His Book, a Cross-Reference Record*. I worked with American, British and French psychics, with the latter two groups incognito to prevent any possible identification by sensory means with my previous work or that of Hyslop. That this work was amazingly fruitful is shown, I believe, by the ninety-two cross-references which I obtained and have published in *James Hyslop-X*.

It is of course impossible for me to detail here the many instances of communication set down in my book. But perhaps one anecodote of hundreds available will be indicative. In a sitting with Mrs. Annie Brittain, London psychic, one of her controls, Bell, told me of "a big lady now who pass away as a little girl." Bell said there had also been "a little boy that passed away at the same time. I don't know whether she passed away, and on the day she buried, the little boy die—but it is something like that. She's trying to give some evidences of her memory."

At the time, I felt this must have nothing to do with Dr. Hyslop—although Bell, in describing a bit of difficulty in passing along this information, declared "—these spirit people be in such a hurry. Like pictures they drop, and I must catch them." This was precisely Hyslop's experience with the pictographic method he named and discussed in connection with earlier sittings of his own in Boston.

It was not until I returned to the United States, regretful that Mrs. Brittain had given me so little from Hyslop (although I had received much from others) that I learned the connection with Hyslop. In a seance with Mrs. L. M. Chamberlaine, Mrs. Chamberlaine reported: "Dr. Hyslop says, 'We had hoped for this before, but it didn't seem possible. If you can find the key, you can unravel the mystery. You must find the key.... Be careful and go slowly. I have rejoiced in results. We touched closely in London, more so than you know. I was back of the scenes there.'" This turned my mind to the Brittain seance in London and to the possibility of Dr. Hyslop's connection with it.

In searching the records, I found the facts that I have reported earlier in this article: Sixty years before, Dr. Hyslop's younger brother Charles had died of scarlet fever. The day of the boy's burial,

Annie, a younger sister, told her mother, "I am going to get sick and die, too." She became ill the next day and died twelve days later. Bell had reversed the order of the deaths, but the facts were there.

Through every able medium I meet as I go on, there is an addition to the running commentary by Hyslop-X on our mutual interests and concerns. It has become, thanks to his persistence, too evident ever to be sidestepped that one man, at least, has not been deprived of his ideals, purposes and determination to serve science and the human race by the mere loss of his bodily machine.

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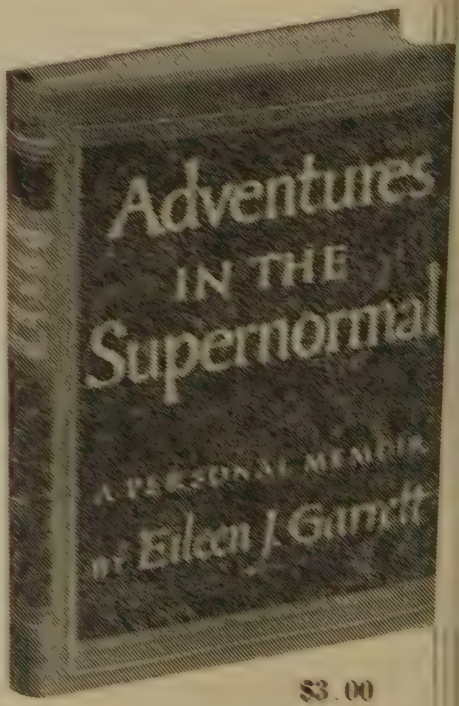

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A usually peaceful Tahitian witch-doctor, when aroused by a French planter, invoked traditional "ghosts-with-long-teeth"

TAHITI'S DEATH CURSE

Wilmon Menard

BREAK a taboo in Tahiti, and you will rue the day! The long chain of misfortunes attributed to violations of native *tapus* (sacred laws) has never been questioned in the Society Islands.

Although native sorcery and idol-worship have been suppressed by the colonial administration in French Oceania since 1840, there are still a small number of hereditary *tahuas* (witch-doctors), who, in secrecy, practice this ancient art. Of the *tahuas* living today, Hiro-Tapu of Tautira, Tahiti, is the most famous in the isles of Eastern Polynesia.

For more than seventy years, Hiro has ministered to the villagers of the southern end of Tahiti. He is now more than ninety years old, and he is descended from a long and respected line of famous witch-doctors. With the use of hypnotism, strange incantations, and secret native medicines, he has won a wide reputation in the islands for his healing powers.

But the natives whisper that Hiro, although he now heals the villagers from various afflictions, once caused "ghosts-with-long-teeth" to devour the souls of those who incurred his disfavor.

Hiro, so the story goes, followed his peaceful and inoffensive calling of "country doctor," administering in the name of the god Rooteroroo, the healing-god of Polynesia, until a white man violated the strict *tapu*

of his ancestors. Then he invoked the dread god of the islands—Nihonihoroa, the devouring vampire-ghost of Tahiti.

Hiro's transformation from a kindly Polynesian Dr. Jekyll to an evil Mr. Hyde began when a Frenchman bought the plantation next to his in Tautira. The plantation had been owned by Hiro's brother, but upon his death, his children, in urgent need, sold to the first buyer to appear at the Land Office in Papeete. This was a Frenchman from Marseilles.

The ancient burial ground, or *marae*, of Hiro's ancestors was on his brother's land. He called upon the Frenchman, asking permission to visit the place of interment. The new owner forbade Hiro to set foot on his property, and threatened him with dire consequences if he ever visited the plantation again.

Curses still ringing in his ears, Hiro dazedly hurried off, failing to comprehend the Frenchman's angry refusal of such a request. He began to visit the burial place at night, when the Frenchman was asleep.

It is a custom for relatives of dead persons to leave personal possessions on the foliage around graves—combs, mirrors, rings, necklaces, ribbons and gew-gaws —for use of the *faa-fano* (soul) in *Rohutu noa-noa*, the Tahitian heaven, or Fragrant Paradise. Hiro, during his stealthy, nocturnal visits to the *marae* of his ancestors, always left behind something for the spirits to use.

Vengeful Ghosts

THE Frenchman one day noticed the accumulation of articles on the bushes around the *marae*, and decided to investigate. One night he lay in wait nearby. Hiro appeared, and in a white heat of rage the Frenchman struck him to the ground, dragged him through the plantation and threw him into the shallow shore-waters of a lagoon. Hiro, almost senseless with pain, managed to drag himself laboriously home. The next day, the Frenchman, still incensed over Hiro's trespassing, knocked over the ancient basalt markers of the graveyard and threw them into the lagoon. He demolished the *marae* ground so that no trace of the original site remained.

Hiro left his village for five days. The third day of his mysterious disappearance, the Frenchman was afflicted with a strange malady. He was undoubtedly in excruciating pain, for he thrashed wildly on his bed, foamed at the mouth, and uttered inarticulate, agonized cries. He was rushed to the French hospital in the village of Taravao, where doctors worked frantically over him. But the cause of his complaint could not be found, and the Frenchman died a raving maniac, crying to the last that "Ghosts are torturing me!"

After the Frenchman's death, Hiro once again walked along the main roads of Tahiti, a serene-faced Tahitian *Tahua*, curing in the compassionate name of the kindly ancient god, Rooteroroo.

Soon after this occurrence, a close friend of Hiro's, Timi, a native of Tautira, startled the white residents of Tahiti by baring secrets of the old witch-doctor, which may or may not be the solution to the death of the rash Frenchman.

Timi declared that in a secluded valley of Tautira, Hiro had a *fare-tahutahu*, or sorcerer's temple. This temple, Timi said, was filled with *tiis* (idols or "fetchers"). Some of these were elaborately carved, others hewn crudely out of sacred wood from the ironwood, or *aito* tree, a taboo wood of Tahiti found near *maraes*. Still other idols were made from stone and coral in caricature human form, and dressed as miniature men and women in varied kinds of tapa cloth, which were fastened on with fine sennit, a plaited rope said to have magical qualities. Three of these *tiis*, or fetchers, Timi said, were figures of the offending Frenchman—in wood, stone and coral.

In his temple, Hiro also had a bowl with a stone cover, and into this bowl Hiro had placed articles worn or handled by the Frenchman—a piece of shirt, a heel of a shoe, a wisp of hair, leavings of food and drink, and empty bottles. All this Hiro supposedly offered to the *Vaa-tii*, (assembly of fetchers), asking them to destroy the Frenchman.

In Tahiti and the outlying isles, there are many forms of avenging ghosts and spirits. Some assume image forms and can be seen and heard, according to the natives, even as they take possession of the doomed person. These are called *tii-haere-taata* (spirit-fetchers-who-walk-like-man). Other ghosts are said to steal the soul and life of a person silently, entering his body through the ground on which he sits or stands. These are called *tii-motoe* (worm-wiggling-fetchers).

When ghosts take possession of a person, the Tahitians say, the symptoms of *pifao* (subtle-curse) cannot be mistaken. Terrible pains in the stomach are produced as the god of poison coral lacerates the victim's organs. The stone-ghosts weigh down his soul, and those of the wood-ghosts cut, pierce and push through his intestines. He suffers high fever, foaming at the mouth, madness—and always death.

According to the Tahitians, if this torture is not quickly stopped by a *tahua* who has a strong disenchanting power, the sufferer, writhing in agony, usually dies within a day or two. Generally, when a strong curse is cast, death comes to the victim within six or

eight hours. It was under such circumstances that the Frenchman had died.

How the Gods Behave

WHEN brought before officials and questioned concerning his dabbling in black magic, Hiro answered none of their queries directly, but chanted a strange story of early Tahitian lore.

Hiro's chant, containing a hidden inference, was:

"After Taaroa, the highest God of the island, had given each god of his realm a duty to perform, the evil God of Darkness changed all of the souls that had come to him in death into ghosts, called *Tupaupaus*. Those that remained always in the skulls of the deceased family members, kept in the sacred *marae* or altar, and not in torment, were good ghosts, and they did not harm anyone, but gave wise counsel to the families.

"Even the ghosts that roamed over the islands and returned to the Realm of Darkness in the morning were friendly and did no harm if their families received them politely. But the *tupaupaus* who were not welcomed were the bad Ghosts of Darkness. They had long teeth and hair, and they were the devouring Demons of Darkness, who waylaid, strangled, and ate the living people of the islands who violated *tapus*. The tahuas are the agents for the *tupaupaus*, and at their bidding persons may be cursed by the evil ghosts and perish."

The natives of Eastern Polynesia are undoubtedly the most "ghost-minded" in the world. Their ghosts assume many forms and shapes according to legends handed down over hundreds of years.

The few animals, birds and insects native to Tahiti are thought by the natives to be the shadows of ghosts. The large brown species of rat common to Tahiti, is still regarded as the shadow of ghosts. When it creeps to the huts of the natives at night it is said to be relating tales of ancestral wars as it nibbles the thatch of the roofs and walls until daylight. But when the rat approaches a sick person, chattering shrilly, it is believed to be possessed with a devouring ghost, telling of the sure death of the ailing native.

The small species of owl that flies along the seashore of Tahiti at night for prey is believed to be an evil ghost of the Darkness. The *opea*, a small graceful swallow with black and purple feathers, is regarded as the peaceful ghost of the kind goddesses of the sky, always in flight to watch over the welfare of the natives of the islands.

The wild green fruit pigeon which forever gives its terrifying cry of "Heo, heo, heo!" is regarded as the ghost of the goblin-woods. The *rupoe*, a small species of fruit pigeon which dwells in holes and

between the rocks of the mountains, is believed to be the ghost of the mountain caves. The appearance of a *toreau*, or plover, is the forewarning of the coming of strangling demons; the gray plover is the disembodied spirit of the ghost of the water gods.

Prophets of Death

THE *upoa* of the Society Islands, a small sea bird, is revered as the shadow of the ghosts of royalty. It can be found today only on the islands of Bora-Bora, Tahaa and Moorea, adjacent to Tahiti, which were the ancient centers of royalty. This sea bird nests along the beaches, where it leaves its young in the warm sand until they are fledged. At night it flies near its nest in the ironwood trees, crying to its young. Its cry at first is low and eerie, like the mournful moaning of a human in pain, then it rises higher to a piercing uncanny pitch, and, carried on the breezes, it sounds indeed like the cry of a tortured soul flying in space.

When the *upoa* gives its terrifying cry over the homes of royalty, it is the forewarning that some member of the family will die. In 1873, shortly before the death of Queen Pomare's grandchild, Pomareono, the moaning cry of the *upoa* was heard, and again when the Prince Consort Ariifaaite passed away. More recently, when the gargantuan Prince Hinoe, the adopted son of Pomare V, died, the *upoa* was heard calling in the night in the district of Arue, Tahiti, the home of the Pomare family.

All large trees of Tahiti, particularly the ironwood, surrounding altars and burial places, are the hiding place for ghosts, according to the natives, and from their branches are hewn the pagan idols of Polynesia. Odd-shaped stones, rolled upon the coral strands from the ocean, are believed to be bad ghosts of the sea in disguise and are promptly flung back again. White fishes are shadows of ghosts of natives who died at sea. The larger deep-sea creatures, such as shark, whale, devil-fish, congereels and man-eating rock-cods, are believed by the natives to be the gods of the sea themselves.

All insects are thought to be the clever agents of the gods. The cricket was in time of war a symbol of refuge. If invading warriors saw a cricket crawling before a village they would flee in panic, even leaping into the sea to escape the sound of its chirp, which was supposed to doom its hearers. All winds are, to the islanders, the strong whispers of the gods and ghosts, telling them of coming events.

The ruins of *maraes*, or burial grounds and altars, which are found today along the coasts of Tahiti and the outlying isles, are believed to be the natural gathering place for *tupaupaus*. Bodies of

persons of high rank were first given interment behind the large stone slabs or under the pavings surrounding the *marae*. After the bodies had remained in the *marae* for a sufficient length of time to allow the ghosts to acquaint themselves with their new home, they were removed by priests or chosen natives and carried to secret caves in the mountains.

On the high precipices of the Papehia Valley in the district of Hitiaa on Tahiti today are caves, like pigeon-holes, where the warriors of ancient days, wrapped in sacred red tapa cloth, repose in splendid preserved condition. This hiding of the body was to guard against the possibility of its being stolen by enemies, for it was believed that once an enemy possessed the head of a person, all the dead man's family and friends would be affected by the curse which would be exerted upon the skull.

Advice from an Ancestor

THE ancestral *marae* of the old Tahitian family, Vaituamataiteupoo-Tahiti, once located in the steep valley of Punaavia, was dedicated to the hero of the family, Tuatau. Some of the remains of the altar can be found today, and a strong *tapu* still clings to the locality. It is said that fire will not blaze in the vicinity of the old *marae*, and the natives dare not take firewood near this sacred spot.

Not far from the marae is a cave where the ghost of Tuatau is believed to stay. The natives attest that he appears often in the colorful garb of an ancient warrior, brandishing a long ironwood spear, challenging evil ghosts. Some of the present day decendants of the Vaituamataiteupoo-Tahiti family declare they constantly confer with Tuatau and that he advises them wisely as to their problems.

Sometimes, it is said, he leaves Tahiti for long periods, journeying by night to the Polynesian Valhalla in the volcano of Kilauea in the Hawaiian Islands, where the Tahitians and Hawaiians say the ghosts of the royal families meet to hold colorful ceremonies.

The sites of the *marae* and all their products are under a strict *tapu*. Disfigurement, calamity and death are believed to visit those who disregard their sacredness.

During the reign of the last King of Tahiti, Pomare V, in the latter part of the nineteenth century, a white resident obtained the King's consent to buy the large ironwood trees which stood on the central cape of Papaoa, Tahiti, once the site of the national *marae* of Tarahoi, where the tomb of Pomare V stands today.

The news of the intended violation of this sacred ground spread like wildfire, and the natives pleaded with the white man not to desecrate this *tapu* place. The white man

laughed at their warnings, chopped down the hard ironwood trees and converted the trunks and limbs into fine cabinet work. A few weeks following his depredation, he died, screaming in the last throes of an agonized death that ghosts were strangling him. The natives declared it to be a natural aftermath of his gross violation.

A Movie Called Tabu

THE sudden death of Fred W. Murnau, the German movie director who came to the islands to film his *Tabu*, is laid to a broken *tapu*. His violent death in an automobile collision in Santa Barbara, California, was believed by the natives to be a natural consequence of treading on the sacred islet of Motu-Tapu within the barrier reef of the island of Bora-Bora in the Leeward Group, and constructing his home above the burial ground of ancient Tahitian chiefs on Tainuu Point in the district of Punaavia, Tahiti.

Robert Keable, English author Of *Simon Called Peter* and *Numerous Treasure*, was likewise cursed to a quick and strange death, according to Tahitians, by the avenging *tupaupau* of the warrior chief of Papeari, Tahiti, over whose grave the writer had erected his home.

On the island of Bora-Bora, an old native woman, Tuia-Vahine, one day lighted her cigarette from a burning faggot of the razed home of Queen Maevarua the First, which had always been held under a strong *tapu*. Tuia-Vahine suffered ectropion—that is, her eyelids became inverted or turned inside out—and she died in agony.

Stranger is the curse that, it is said, once hung over the vault of the royal family in Vaitape, Bora-Bora, near Tahiti. No one save the immediate royal family could approach this vault without becoming ectropion and having his features horribly distorted. Rats and lizards which crawled over the vault were said to have been affiicted with this condition, and the natives killed any pigs, chickens or dogs that passed near the vault, as they also suffered ectropion by their trespassing.

For a long time on Bora-Bora, the descendants of Queen Maevarua the Second were the Keepers of the Royal Heirlooms, valuable feather cloaks and royal wreaths, but they dreaded to handle them since many servants had been rendered ectropion by touching them.

Fire Versus Curse

WHEN Pomare V visited the Queen of Bora-Bora in Vaitape some years later, he was begged to burn the vault and heirlooms, so as to forever rid the island of the dread curse which made the natives ectropion. He agreed, and the vault and the

royal heirlooms were destroyed by fire. But the curse has not left the locality of the vault so far as the natives are concerned and they still shun it today.

In one district in Paea, Tahiti, there is a large undersea cavern in the reef close to the beach, which is said to be the home of a large idol, called *Tii*, placed there when idol worship was suppressed by the Christian missionaries and the French administration in the early part of the nineteenth century. From this cave, the natives of Paea avow, a great phantom shape springs on still moonlight nights accompanied by a flash of lightning and a deafening clap of thunder. It strides swiftly across the Broom Road (the coast road of the island) and ascends to the highest peak of Paea, where, with a loud whistling noise heard for miles, it soars into the air and vanishes from sight.

A few moments after its disappearance, a wild gale bends the coco-palms far over and shakes the homes of the natives, who cower in fear. In this same locality, the apparitions of French soldiers killed by the natives of Paea in the early wars are frequently seen, according to natives, tramping along the road in full uniform.

A more recent "curse death" of the islands has caused the white residents to ponder again the power of *tapu*. Not long ago, a beachcomber named Pierre ransacked a cave of skeletons on Moorea, the island opposite Tahiti, to obtain money from the representative of a museum who was visiting Tahiti. Sometime afterward, Pierre was paddling in a canoe off Papetoai Bay, Moorea. His canoe was mysteriously upset in a calm sea, and Pierre was killed by a monstrous shark. The natives declared, in accordance with Tahitian beliefs, he had been punished by Tuahatu, the Shark God, for his violation of the *tapus* of Moorea.

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During a Far Eastern trip, the world's leading anthority on psychological "brain-washing" noted these cultural patterns

HORIZONTALISM VERSUS VERTICALISM

Joost A. M. Meerloo

WITH members of the P. E. N. Congress on a recent visit to Japan, I went to a Shinto shrine where a Japanese philosopher explained to me what ancestor worship and reverence for those who had "passed away to eternal regions" meant to him. The temple had a mixed Shinto and Buddhist appearance. Around it, the gay reality of life was concentrated in a huge fair, with numerous shops and dining houses, where courteous geishas beautified the colorful appearance of the temple community.

I had previously used the word *horizontalism* many times in my life in order to verbalize and express the human need to make things equal and superficial, and to deny the ecstasies and heights and depths of life. But never did I realize so vividly the contrast between "horizontal" and "vertical" attitudes as after my trip to the Orient.

Let me state first my belief that contrasts between the horizontal and the vertical attitude never exist absolutely between any one person and another; and that, in every being, both basic attitudes can be found. That was abundantly clear at the shrine, where both the sacred and the profane were honored. All persons and institutions make use of both attitudes.

What is important is to give a usable name to contrasts in order

to make us better aware of them. It should not be forgotten, however, that the abstraction is a form of horizontal isolation; the concept has no traditional and emotional roots any more.

Horizontalism may be defined as the loose, lineal, cold, intellectual relationships between men: they are colleagues and not friends. Arbitrary rules and customs, labels, diplomas and marriage certificates determine how people are to behave toward one another. There is no awareness of inner and outer authority or togetherness.

Under horizontalism the generations move away from one another. Parental love and piety become abstractions. Old age becomes a nuisance. Distinctions and differences between men and their individual variations are emphasized, rather than what is common and universal in man.

A peculiar "ego-culture" develops of lonely man standing in a vacuum, without the psychological notion that that same man is a product of many influences and that many identifications and personalities live in him.

The Vertical Attitude

IN the Western philosophy of horizontalism, the "now," the actual moments of life, are more important than the awareness of continuity and the notion of being part of a historical process. Over-intellectualization denies the vital roots of life.

How different is the vertical attitude in life, where man feels himself part of a continuous history, and one with his family and ancestors. The Shinto ritual emphasizes ancestor worship and the sun-cult; the sun is adored as the source of all energy and vitality.

True, one can give a superficial and derogatory explanation for such adoration, especially if one denies or rejects the symbolic strength behind such ritual. One might ask, what vital strength and feeling of belonging does it give to people, if each person realizes himself as only one single link in a chain of lives that is continuous and eternal?

But ancestor worship doesn't have to exclude individualism and individual responsibility; it can create in people at the same time a vertical reverence for life beyond any theoretical philosophy. Life is, for such people, past and future: the all-encompassing vocation of generation after generation. In many Shinto shrines we find ancestor adoration combined with the Buddhist compassion and reverence for life.

Every form of worship can become a cold horizontal ritual, carried on without inner meaning, following an automatic course of compulsive repetition. But ancestor worship can also develop a deep

realization of being part of a huge life force, being part of great historical events, combined with the intensive feeling of belonging to family and fatherland. It can arouse a deep realization of vocation and duty in the service of community *and* continuity.

Only in a world where such vertical awareness disappears—as happens, for instance, in totalitarian dictatorships—are children taught to spy on their parents, even to betray them in the service of a horizontal make-believe of clichés and catchwords called ideology.

That is, in fact, what took place in Nazi Germany and what still happens under other dictatorial regimes. Children are taught in a symbolic sense to kill their fathers, first with rational arguments and better-trained intellects, and then with more aggressive weapons. They have to do that in the service of the party in power and the revolution!

Revolution is a horizontal word, evolution a vertical concept.

The Horizontal Man

I call "horizontal" that man who has forgotten what the spiritual difference is between man and his fellow animals.

God made man vertical. Instead of the four-footed beast of prey, man became a two-legged, erect, walking creature who has hands free to touch and investigate the world around him.

Animals live *in* their world; a man walks *opposite* the world and faces its problems with new tools made by his own hands. Yet many forget their proud vertical position. They don't want to face problems; they only sniff at them as a dog does, or worse. Unlike the simple beast they spread their paws and sneer at the problems of their world.

Somewhere that horizontal merely-living, unreflective animal lives in each of us. Often we forget that we received eyes and hands which free us to rise beyond the earth and to investigate both heaven and earth. The vertical man absorbs the universe into his mind. He walks over God's earth in a constant state of astonishment and adoration regarding things seen and unseen.

The horizontal man is only a passive prey to impressions, a conforming receiver. He does not live actively, but is acted upon. He is kneaded like dough by all the influences of everyday life. The radio whispers daily opinions into his receptive ear; the morning headline becomes his slogan. He is strictly neutral in everything and is the eternal visitor at cocktail parties. He is interested in nothing, acquainted with everything.

I am afraid that such horizontalism is too widely advertised by our technical epoch. We don't receive

our education at home any more as a part of the vertical phalanx of our families, while identifying with our parents and ancestors. Most of our education is now accomplished by means of the daily noises of advertising and propaganda.

The $64,000 "Quizling"

THE television screen brings the horizontal world into the home, competing with the deeper and steadier influence of strong family ties. Home and mutual affection are displaced by sensational information and the nickel, dime and quarter slots in the automat-restaurant.

The horizontal man wins quizzes and $64,000 questions. This modern "quizling" knows the answer to everything and the meaning of nothing.

Not long ago, I met somebody whose business was the writing of speeches for our not-too-language-conscious politicians. She had all the freedom with words that she wanted. She could give phrases the most beautiful twists and turns, but she had to be careful about one thing. She could not commit the speaker to any definite position. The greatest error in such a speech, she was warned, would be to arouse controversy or criticism.

In such a horizontal world, nobody fights for his opinion, nobody commits himself to any truth other than the official one.

When man loses his vertical rebellion, he gets ready for the leash again like our four-footed domestic animals. He learns to bark and bark again, in response to and echoing "his master's voice." This the totalitarian world wants every one of her equalized and mechanized citizens to do.

I like dogs, but I prefer to speak the words of an erect man.

The Unbridgeable Abyss

IN a society with dominating horizontal relations, nobody really trusts the other fellow. The horizontal world is a world full of suspicion and anxiety. People live beside one another yet cannot bridge the abyss between them. Party rule and partisan power keep them together, but there is no living hierarchy. Schism and disagreement are crimes in such a horizontal world, because they threaten the system.

True, verticalism and ancestor worship can be misused to gain impact and momentum where there is no spiritual weight. Such boasting about the family and the social register, however, is far more characteristic of a horizontal society, where people with deep feelings of inferiority—because of their empty minds—derive and borrow a new importance from their heredity and ancestry.

Through a clan of patricians and nobles, they stick to a select strati-

ification of society: the upper crust. Through this artificial stratification and discrimination, they try to replace the lack of feeling of belonging, and of duty and vocation. They boast about heredity without reverence for the vertical family line.

It is not coincidental that psychology and psychoanalysis emphasize now more than ever the great importance of the family as the social unit. Here in the family unit the vertical relationship starts, with all its intricacies, if it is to be developed. Other institutions are limited in their effectiveness.

However much tradition, heredity, and culture people may carry with them, the great molding of spiritual values starts in the nursery at home and within the security of the family circle.

The horizontal family does not cultivate mutual relations, it is a family without communion, and the siblings know only their mutual rivalry, leading them into a world of increasing competition. The vertical family breeds that warmth and vitality which inspires creativity, the willingness to accept duty and responsibility and the willingness to give as well as receive.

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famed scientist and mystic has devoted his life to a search for "the real meaning of existence"—these are his findings

EXISTENCE BEYOND DEATH

J. G. Bennett

DURING the great German attack in Flanders on March 1, 1918, I received shrapnel wounds in the head, and for over a hundred hours I was in a coma, completely unconscious and expected to die. During that time, I had experiences that gave my life an entirely new direction.

Although I could not see, hear or feel anything, I was clearly aware of my own existence, and of other people—not of their outward appearance, but of what was going on in their minds. I knew that one man was terrified of shells bursting near the casualty clearing station, and that another was soon going to die but was not afraid, and so on.

For myself, it was perfectly clear to me that my body might at any moment be destroyed, but that my consciousness would remain. I was not in any "place," and yet I was "somewhere." I had rich and varied experiences, but when I returned to ordinary consciousness five days later I could not remember a hundredth part of what had happened to me.

These experiences forced me to search for the real meaning of my existence, and that search has continued for nearly forty years and will, I hope, continue until my last breath.

In 1919, when I was in Turkey as an intelligence officer for the British Army, I met a succession

of remarkable men. From each of them I learned something about the hidden significance of human life.

The most important of these men was G. I. Gurdjieff, a well-known thinker, who later came to England. I met him in 1920, and regarded him as my teacher up to the time of his death in 1949.

Gurdjieff's "System for the Harmonious Development of Man" helped me to rediscover and make my own much of what I had experienced involuntarily on the 21st of March, 1918.

The Six Dimensions

IN order to explain my present understanding of the question of "Life after Death," I am forced to refer to my own mathematical studies, which have convinced me that we exist in a world of six dimensions. This is not new to science, for the Manchester physicist J. Polalanski propounded the same theory a few years ago.

My own conclusion is that there are three quite different kinds of space and time. I call the latter Time, Eternity and Hyparxis (*The Dramatic Universe*, by J. G. Bennett, Vol. I. Hodder & Stoughton, 1957).

It is only in ordinary time that there are "past" and "future." The time of Eternity is connected with consciousness. It can expand and contract, but it does not move back or forward. The third kind of time is recurrent: that is, it goes in circles. It is in this third kind of time that we have the power of choice, and what is called free will.

So long as the three kinds of time are confused, it is impossible to give a consistent account of what happens to a man when his body dies. This is one of the chief reasons why there are so many contradictory theories about life after death.

Existence Beyond Death

THERE are various interpretations that can be given to the assertion that man's existence is not limited by his visible life here on earth.

(1) Man may continue to exist in time, either with or without a body as we know it, but with some kind of experience like that we have here on earth. Ordinary "survival" theories belong to this class.

(2) Human consciousness may have a property that does not belong to time at all. If there is really an "Eternal Now," then our consciousness may find a dwelling place that does not depend upon the existence of a body, nor even upon time itself. Various conceptions of Nirvana held in the East belong to this interpretation, and the same experience can be recognized in the dying words of the neoplatonist philosopher Plotinus.

(3) There may be "something" in man that is itself free from time and—and yet is able to enter into time and also to leave it. If we call this something his "will," then we should say that the "will" can be incarnated in a body, and so made subject to the laws of time, or it can be out of a body and so out of time.

This is the hardest of the three interpretations to understand, but it is the true basis of all theories of reincarnation as well as of belief that the after-life is entirely different from anything that we can picture on the earth and is neither bodily nor even conscious.

The conclusion I have reached after nearly forty years' study is that each of these interpretations gives only a part of the truth. There is not just one kind of existence beyond this life. Which kind we shall have to enjoy or to suffer depends on how we live this present life. We are born with certain possibilities, and everything depends upon the use we make of them.

A man who lives only for the things of this world remains after death under the laws of this earth. He may "survive," but he is not free and he remains in a kind of dream state in which he lives over and over again the experiences of his past life. Sometimes communication is possible between living people and those who exist in this state of "suspended animation." This is the least satisfactory of all forms of survival, for it leads nowhere.

This view has been expounded by Professor H. H. Price of Oxford in a lecture before the Society for Psychical Research. I agree with it, providing it is understood to be only *one aspect* of a complex problem.

Consciousness as Eternal Bliss

THOSE who have experienced great suffering on earth—for example, those who have died of malignant diseases—can have a different kind of experience. They may be liberated from time, and their consciousness may open into the Eternal Now where there is no grief. It is also possible to attain such a state of beatific consciousness out of time by various ascetic practices such as yoga.

This state is one of bliss and detachment and, since it is out of time, seems to have no end. Nevertheless it is deceptive and those who go no further are not truly free, nor can they develop to any further stage unless they receive help from a Source that is not only beyond ordinary time and space, but even beyond the limitations of the higher forms of time that I call Eternity and Hyparxis.

Only man's will can be immortal, but immortality is meaningless unless there is an ultimate purpose that never ends. It is therefore

necessary to understand what we mean by such a purpose.

Since I am writing from the scientific standpoint, it is not enough to say that the source of all true purpose is Almighty God. God is unknowable and even inconceivable to the mind of man, and He is therefore beyond the scope of any scientific enquiry.

However, few people would deny that there is an influence in human life that awakens in all sorts and conditions of men the need and the urge to get beyond the limitations of this earthly existence. This urge could be dismissed either as escapism or as the relic of outworn superstition, if we did not also find positive evidence that the Influence or Power is able to produce unaccountable changes in the social, moral and even the bodily lives of those who turn towards it.

The Human Soul

DURING the past forty years I have become increasingly convinced that the power of God can act in the human soul, but does so according to natural law and not against it or outside it. It acts as a harmonizing influence that enables man to do what is *theoretically* possible for him but that *practically* he has not the strength to do for himself.

For example: it is theoretically possible for each one of us to live completely independent inner and outer lives, in such a way that we can fulfill all our earthly duties and even satisfy all legitimate earthly desires—and yet remain inwardly free and remembering at all times that the real meaning of our existence is not to be found on this earth, but beyond it.

Many of us have had the taste of such a balanced harmonious state and have recognized it as the ideal condition for the soul of man. But we also know that we are not strong enough to reach and keep this state by ourselves.

If we cannot reach it here and now, there is no reason to suppose that we should be able to reach it after the death of this body. Therefore the problem of life after death, in the fullest and the only completely satisfying sense of the term, can be resolved only if we can have evidence that we ourselves can receive the help from the Power of God that will enable our own nature to be transformed and our will, our consciousness and our functions to be united and harmonized in this present life. This means uniting the three kinds of time so that we are free of their limitations.

Everlasting Search

I BELIEVE that such a liberation of the soul is possible. I have seen the way to it in the system and methods of Gurdjieff and

Within the last twelve months I have been fortunate enough to find the way of "Subud."

Subud is a means of contact with the Holy Spirit through which the soul of man is brought to life and enabled to grow to full maturity before the dissolution of the physical body. Centers for the study of Subud have been set up in England, the Netherlands and Germany as well as in the Far East. It has enabled many hundreds of people in England alone to have direct experiences of the reality of a world that is not governed by the laws of ordinary time.

Just as the physical and biological sciences have discovered that the natural world is far more complicated and far more wonderful than our grandfathers ever supposed, so also will it become increasingly clear, I believe, that the spiritual world is far richer and more varied in its potentialities than anyone dreams of today.

Christ's saying, "In my Father's house are many mansions," is both a message of hope and also a warning not to expect that there is any very simple or naïve answer to the question: "Is there Life after Death?" The search continues!

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A merging of proxy sittings, cross correspondence methods and statistical techniques may yet solve the riddle of immortality

NEW RESEARCH ON SURVIVAL AFTER DEATH

Karlis Osis

IN the history of psychic research, many efforts have been made to answer with scientific certainty the question: "What happens when a man dies: is he extinguished, or does he survive in one form or another?" The scientific efforts made until recently have been summarized by Dr. William Birge and Dr. J. G. Pratt in the Autumn, 1956, issue of TOMORROW, and in other publications as well.

At the time of death, uncanny things sometimes occur which are indicative of post-mortem activity. An apparition may be seen by several relatives of the deceased, watches may stop, pictures fall, or window shades roll up. Sometimes a message emerges in the mind of someone who is unconcerned with it—a message which the assumed "spirit" presumably would like to have conveyed to his relatives. The receiver of the message seems to be just a casual "channel."

Perhaps the strongest claims for evidence on survival originate from mediumistic sittings which have been observed by scientists. Messages have been obtained in such situations which have been verified in every detail. However, it has been clearly established that in a number of instances the message did not come from a spirit, but was

received telepathically by the medium from the *sitter*—that is, the person attempting to receive a communication from a spirit through the medium.

This very serious counter-explanation is partly met by some form of proxy sittings, and especially by cross-correspondences.

A "proxy sitting" is a mediumistic session in which the real sitter, who knows the deceased person for whom the session is intended, is absent, and a proxy sitter, who has no knowledge of the facts, takes his place. Proxy sittings have been introduced for the purpose of reducing the possibility that, instead of telepathy between the medium and the supposed spirit, the memory of the sitter himself may be tapped by extra-sensory means.

Spirit Proofs

CROSS-correspondence involves a message from an assumed spirit communicator, a part of which is given through one medium and another part through another, or others. The entire message thus becomes intelligible only when the separate parts have been put together.

Cross-correspondences have often been coupled with a display of extremely scholarly knowledge of classical literature which surpassed the medium's range of information but which was the specialty of the ostensible communicator when living. Mediums have also been reported as demonstrating in trance skills they normally did not possess, but which were possessed by the purported communicator: speaking a foreign language, playing the piano, typing, playing chess, etc. Strange personality changes in entranced mediums have been reported as well, and elaborate attempts have been made to ascertain their validity by means of psychological tests.

There are several ways of finding out whether or not a proposition has already been scientifically "established." One of them is to ask opinions of those scientists who know the relevant facts—in our case, the competent parapsychologists. However, we find that the opinions of the parapsychologists on this question are far from being in agreement. Some of them believe in survival after death, some do not.

Neither should we forget that modern neurology and biochemistry have, to a certain extent, undermined the concept of a human existence apart from the body. However, here also opinions are divided.

Apparently the facts are not compelling enough to elicit a uniform conclusion, and we are left with the subjective uncertainty of belief or disbelief. New and experimentally better work must be done if we are to settle the problem on scientific grounds.

Old Problem, New Setting

THE Research Division of the Parapsychology Foundation, Inc., has started a long-range research project on this old problem. We are well aware of the fact that the problem is so difficult that most parapsychologists have been frightened away from it in recent decades. Psychological research techniques, however, have improved tremendously since the pioneering days when the classical work of F. W. H. Myers, Mrs. Henry Sidgwick, and Sir Oliver Lodge was done. What we now want is to work with modern, powerful research tools in the areas from which claims for survival originate.

The astonishing advance of modern statistics has opened new possibilities for extracting detailed information from experimental material. We now have experimental designs available which will enable strictly objective measures to be used, and effective separation to be made of variables in the data obtained.

The strongest indications for survival, to date, come from mediumistic work with proxy sittings and cross-correspondences; and the strongest counter evidence comes from apparent telepathy between the medium and the sitter who has knowledge of facts concerning the dead person.

We have now tried to expand the proxy sitting situation and to make cross-correspondences more airtight. For example:

Let us suppose I have a friend (A) whose friend (B), unknown to me, is sent to a medium by (A) to sit for a communication from my father. The medium's telepathic powers could not get any information about my father from either (A) or (B) because they know nothing concerning him.

If the medium's own telepathic powers are to function in this case, they would have to accomplish the remarkable feat of finding out from (B) where to find (A), then of searching in (A)'s mind for the next step (myself), and then of roaming around in my own memories of my father to obtain pertinent information about him. Even supposing the medium could do this, we can increase the difficulties by expanding the chain and involving more persons who know only their adjacent links and, of course, nothing whatever concerning my father.

This is the same principle as that used in "spy rings"; each member knows only the agent "above" and the one "below" him in the organization.

The question now arises: Can extra-sensory perception (ESP) crack such a "spy ring," or will this ring provide a barrier behind which one could hide information from ESP? Here is the crux of the problem. If we can find out how

to "hide the sitter from the medium's ESP," we can design an experiment so that only a spirit communicator, if such there be, could give the required information.

At the present time we are using standard card-guessing techniques to test this idea of a chain of human links as a barrier for ESP. So far, the results indicate that we are actually creating a "roadblock" for this faculty. The experiments are continuing, however, to increase our margin of certainty.

"Blind Date" with a Spirit?

CAN we now devise an experimental task which will be impossible to carry out by a medium's own powers (normal or paranormal) but solvable only by active telepathy from a spirit entity to the medium—if such spirit telepathy exists? I believe there are such tasks, and that we can perform them. Let us hide the sitter from the medium behind a number of human links as indicated above, and thus block the possibility of telepathy between medium and sitter.

But now the question arises: Will not this also block out the possibility of telepathy between the medium and the supposed spirit? Of course it might. We still know little of how telepathy finds the way to its targets. But it seems very doubtful that a medium, of herself, would be able to locate a particular person if she is furnished with no clues by which she might single him out from among billions of others.

The work of the pioneers in psychical research has given indications that one can make "appointments" with communicators, whoever they may be, to contact a certain medium, or mediums, at certain times and places. For example, in one sitting, Communicator (A) is asked to bring in Communicator (B) at a specified future time. In a subsequent sitting, at the specified time, (B) starts to communicate. Nea Walker, assistant to Sir Oliver Lodge, and others, used to make "requests" of supposed spirit entities to come in at such and such a future sitting and communicate.

Now let us take two mediums. One will be used only for making the arrangements with the supposed spirits. We can give him or her all the aid that is needed to facilitate communication: proximity of the sitter, psychometric objects, photographs, etc. When the supposed communication has been established, one can arrange an appointment between the alleged spirit and other mediums, *who will be unknown to the first medium.*

One can make the following arrangement: date, hour, minute, perhaps even place; then the spirit may be asked to agree on certain signals which will summon him

such as a certain name or a certain sentence, or a photograph from his childhood, and so on. Photographs must be recopied to prevent *psychometry*—that is, divination of facts about an object or its owner by proximity to the object.

This arrangement would be like a "blind date" between boy and girl. They appoint the time, the place, and the identification—perhaps a red rose in the lapel. According to this arrangement, they will find each other easily. Now, suppose the father objects to such a date, discovers the girl's absence and goes on an angry search? If he doesn't know the arrangements, he will be completely helpless in searching for her in a large city.

We want to put the second medium's own telepathic ability in just such a helpless role as that of the frustrated father. The first medium and the sitter may be hidden from the second medium by as many human links as one wants to have. We will have a provision in our experiment which will indicate how successful the tracking out of the medium's own ESP has been.

I think I have indicated the basic principle of our experiment. As the length of the chain can be expanded, so can different signals be similarly expanded, and differing signals arranged for different mediums. In such a way we can arrange "artificial" cross-correspondences. The arranging medium will ask the communicator to deliver a part of the message to some of the test mediums, using one kind of signal. The balance of the message will be transmitted to other test mediums, using another kind of signal. We might even communicate to the alleged spirit entities Gardner Murphy's idea of "the plot from another world," (*Three Papers on the Survival Problem*, New York, 1945), which he has expressed in part as follows:

"If they [the communicators] are, as they purport to be, free agents capable of planning the form and content of their own communications, they can take thought together, and co-operatively develop a group of messages which are characteristic of each personality, and indeed of the particular relationship of the two personalities to one another. The whole thing can be planned in advance, and then suddenly 'sprung' on the unsuspecting sitter. . . . The message must come, completely unexpected, to the sitter; it must be something requiring to be deciphered, the appropriate elements in the message being traceable to a natural setting in the minds of the communicators."

Teaming Up for a Great Task

THIS will be a large-scale project involving many mediums, sitters, and proxy sitters.

We have a number of interested cooperators here and in other countries, but we badly need more. The project tackles one of the most significant problems for humanity that we know. We need to do our best, and to include all the efficient help we can get. We require persons who see further than their own immediate needs—for whom the truth means more than personal prejudices or religious dogmas.

There is a disturbing distrust between sensitives and psychical researchers which originates from old misconceptions and misbehavior on both sides. The modern scientific attitude gives no ground for this distrust.

We are not interested in what the particular medium cannot do, or fails to do—this is a problem which belongs to spiritualist communities. The parapsychologist is too busy to spend time on it, for the scientist does not wish to be a moral judge. We are interested only in positive facts; we want to see if some mediums on *some occasions* can produce communication with the deceased.

If the medium fails on certain, or even on all occasions investigated, it means only that at these times and with this particular sitter, or under these particular conditions, no phenomena occurred. It would be *scientifically wrong* to make something out of a failure; e.g. to claim that the medium could not be successful with other sitters under different conditions, or at times when he or she is physically, mentally or spiritually better able to work.

The Idea, Not the Individual

THERE are some individuals who are so concerned with themselves as to think that they, personally, are all that should be investigated. Let us take a wider look toward the far horizons which have attracted the best minds through the centuries. The question of spirit survival after death—not that of an individual's ability—is under investigation here.

There is greatness in defeating polio, there is greatness in conquering outer space. Most intelligent persons feel involved and ready for action in favor of such tasks. How does our age-old problem, "What happens when a man dies?", compare with these? Is it not at least equally important to know the certain answer to such a basic question of human existence?

We will appreciate very much the cooperation of persons who are ready to spend an hour or two of their time as sitters, proxy sitters, or mediums in our research project. Please write to the author, in care of TOMORROW Magazine.

Two premonitory messages, if they had been heeded, might have averted a tragedy that attracted nation-wide concern

THE FIRST LADY'S PROPHETIC DREAM

Joan Wallace

AN EVENT of great importance was to take place on February 28, 1844. A reception and cruise was to be given by Captain Robert Field Stockton aboard the U. S. S. *Princeton*, the nation's newest and finest warship. This cruise was to be highlighted by a demonstration of the two big guns which the ship carried, the "Peacemaker" and the "Oregon."

Leading Washington social figures had been invited, as well as diplomats, Congressmen and high ranking Army and Navy personnel.

Among those who were to attend were Colonel David Gardiner, a former New York State Senator, and his lovely daughter Julia, who was being courted by the widowed President Tyler. Other important guests were to be the newly appointed Secretary of the Navy, Thomas W. Gilmer, and his wife Anne.

Strangely, to both of these ladies came a premonition of evil—which, had it been heeded, might have saved a number of lives. During the night of the 27th, Julia Gardiner was awakened by a terrifying dream. In the morning she rushed to her father and tearfully told him about it.

She had dreamed, she said, that she was aboard a warship. Her description was that of the *Princeton* in every detail, although she had never seen the ship. And as she stood on the deck, in her dream,

two white horses galloped towards her. Their riders were skeletons. As she watched, one turned his head toward her. The skull wore her father's face.

Dream Disregarded

PLEASE, please don't go!" she begged over and over. "It's meant to warn you!"

But Colonel Gardiner laughed. "Would you give up the President's reception for that?" he chided. "Nothing but the excitement, my dear. Dreams often come from overwrought nerves."

Anne Gilmer also had a dream, a dream of death and disaster. She too had made every effort to persuade her husband that it was a warning. Even after they went aboard the *Princeton*, she begged him to leave the ship.

But Secretary Gilmer was only embarrassed by his wife's plea and ignored her repeated entreaties.

What happened is history. The "Peacemaker" exploded as it was fired at sea. Both Colonel Gardiner and Thomas Gilmer were crushed to death by a 2000-pound chunk of the great gun.

Anne Gilmer was unharmed. But during the sad return voyage all she could say was, "Why would no one listen to me?"

Julia Gardiner had been below deck when the explosion occurred and she dashed wildly for the companionway crying, "Let me find my father!"

When told he was dead she screamed, "My dream—it was true!" and fainted.

Although Julia Gardiner later became First Lady as the wife of President Tyler, it was some time before she was spoken of other than as one of the two women who had a premonition of the great tragedy that struck that fateful February day in 1844.

Poltergeist or trickster? What caused the showers of stones plaguing an Australian ranch to stop as suddenly as begun?

MYSTERY OF THE FALLING STONES

Michael Hervey

THE members of the Donaldson family had finished breakfast, and were about to make a start on the numerous chores around their 2,500-acre farm near Pumphrey, Western Australia. It was a bright summer day in March, 1957. The sky was cloudless.

As sixty-four-year-old Mr. Donaldson stepped out into the open, followed by his son, Brian, they were stopped abruptly by a sudden shower of stones. The stones came apparently, from directly overhead.

The men stared at each other.

"It must be some of those blasted young aborigines!" Mr. Donaldson swore. "Just wait until I get hold of the little devils!"

They searched every corner of the vast paddock, but there wasn't a single native—young or old—to be seen anywhere. "I don't get it..." murmured Brian.

The words had no sooner left his mouth than another shower of rocks descended about their ears, causing them to duck and then run for cover.

Once more they searched the paddock, this time with Mr. Donaldson's second son and his daughter-in-law. But once more they found the place deserted.

As they stood debating their next move, the stones came thudding down again, driving them indoors.

"I'm going to call the police," Mr. Donaldson said, heading for the telephone.

"What scares me is that you don't see the stones fall...." his daughter-in-law said.

"They sort of come out of nowhere...." muttered Brian, examining one of them. "They look ordinary enough—just like any other rock."

No Time for Ghosts

THE police arrived to cross-examine the aborigines on the Donaldson farm. The aborigines bluntly accused one of their number, Cyril Penny, a native stockman. They were convinced he had been cursed with some sort of jinx.

The Australian police, like their counterparts in other parts of the world, are hardheaded and practical men, with little or no time for ghosts. But they thought it wise to put the aborigines' theory to the test.

"Send Penny into town tomorrow morning on some pretext or other," they suggested to Mr. Donaldson. "Tell him he can have the day off, if you like . . . We'll keep an eye on him, and then report back to you."

"All right," nodded the farmer.

So the twenty-three-year-old aborigine spent Saturday, March 16, making purchases in town for his employer. Not a single stone fell during his absence. But the moment he returned to the native camp the mysterious stones, some of them as large as a man's fist, came thudding down.

News of the "falling stones" had by this time got around, and newspaper men, photographers and a host of sightseers and souvenir hunters descended upon the Donaldson farm. They were not disappointed: the stones continued to fall. One of them landed within a few inches of a reporter's toe, and another narrowly missed a photographer's head.

What puzzled and frightened them was the fact that the missiles seemed to materialize out of thin air, becoming visible only a few feet from the ground.

What caused an even greater stir was a shower of stones inside the tent of one of the aborigines. They fell lightly on blankets and chaff bags spread on the floor *without penetrating the sides of the tent.* The fantastic occurrence was witnessed by three white people.

All manners of theories were put forward as to the cause of the "falling stones." It was suggested that a recent cyclone was responsible, the stones having been lifted into the upper reaches of the sky, and then dropped on Pumphrey: but experts discounted this explanation, pointing out that the stones were coated with dust, and that they fell too lightly

o have dropped from any great eight.

A Guilty Poltergeist

THE stones were examined by the police for fingerprints, but there were none visible. It was finally assumed that a poltergeist was responsible. Psychic research experts reminded reporters that a similar mysterious happening took place during une, 1956, at a small place called Mayanup, about a hundred miles outhwest of Pumphrey. There, ewspaper men and local residents were astounded at the sight f a spoon floating out of an empty ative hut belonging to a half-aste by the name of Gilbert mith. This was followed by a oating bottle top and an apple. A baby was heard crying inside, ut it proved to be of the invisible ariety.

At a later date, stones fell inde the hut. Gilbert was asked to eave and the soil round his shanty as plowed, thus making it impossible for anyone to approach he hut without leaving footrints. But the stones continued o fall.

By Monday at Pumphrey, the ones were falling harder than ver, and over a wider area. Mr. onaldson telephoned the *Sydney Morning Herald* to say: "They're lling right now. My son, Brian, as got one in his hand. It's about the size of four pullet eggs. Missed him by about four feet.

"Brian had his head cut by one and a Perth photographer who was up here today just ducked in time or he would have been hit."

By now the natives in Mr. Donaldson's employ were thoroughly frightened and they shifted their camp to a spot some ten miles away, but there was no escaping the falling stones. A deputation approached the farmer, asking him to send Penny away.

On being interviewed by reporters, Penny said, "It has never happened before. I just don't know what makes the stones fall."

In the interests of peace and quiet, Mr. Donaldson told Penny he would have to leave.

Firing Penny, however, did not solve anything. The stones continued to fall after he had left.

Things were truly desperate for the Donaldsons by this time. The falling stones, plus the gawping crowds, newspaper men and countless telephone calls, were not only disrupting their lives but making it impossible for them to work the farm.

And then, just as they were seriously considering selling the place, the stones ceased to plague them. The Donaldsons have not been pestered since, but they are apt to cross their fingers any time someone is thoughtless enough to raise the subject.

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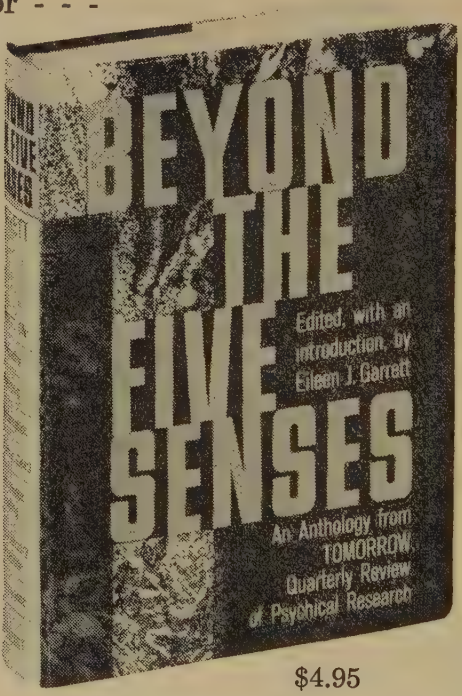
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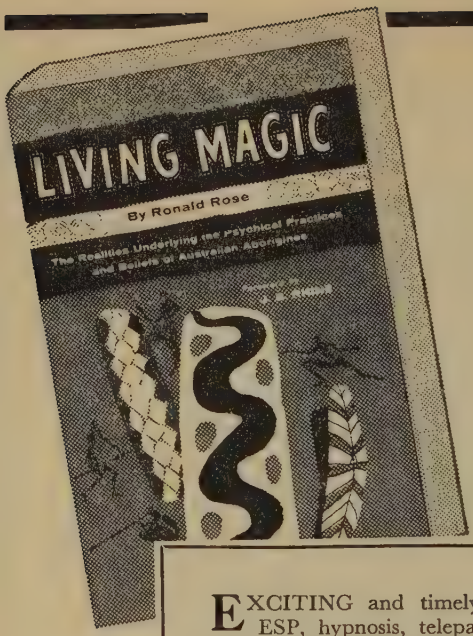

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"The sound stopped. When I turned out the light, it started up again. Search as I did, I could find nothing to account for it."

POLTERGEIST: PRANKISH, PUZZLING PHENOMENA

H. Addington Bruce

IN the opinion of most people who have looked into the matter, Frank Podmore, the noted British psychic researcher and collaborator in that master work, *Phantasms of the Living* (London, 1886), disposed for all time of that noisy, bothersome, destructive entity known as the poltergeist.

Making a special study of poltergeists in the late nineteenth century, Podmore discovered that the houses they annoyed with their strange pranks usually included adolescent children among their occupants. Ultimately he concluded that these, and only these, were the poltergeists: naughty little boys or girls wishing for one reason or another to startle their elders.

Stipulating only that the wishing may be of subconscious as well as conscious origin, springing from unhappiness, frustration, or an uncommonly sordid environment, Podmore must be deemed right as concerns the *common*, or garden, variety of poltergeists. Some of these mischievous adolescents, indeed, give almost incredible support to the conjurer's ancient saying that the hand is quicker than the eye, and in addition are most ingenious in explaining away their antics.

It was thus, for example, in one of the latest poltergeist affairs re-

ported in an American newspaper, a case occurring in Tulsa, Oklahoma in 1957. The investigators of this case included a member of the American Society for Psychical Research, Fred Steiger, who put the blame for the poltergeist happenings on the ten-year-old adopted daughter of the haunted family. The girl herself blamed the spirit of a grandfather who, she said, often visited her.

According to Mr. Steiger, a Tulsa newspaperman told the little girl that he had dusted an invisible powder on some of the objects later thrown about, and that her fingerprints had been found on them. This was entirely a fabrication, intended to force a confession. Instead of a confession, he got a counter-fabrication as ingenious as his own.

"Of course you would get my fingerprints," the little girl told him. "Grandpa stole them from me and put them on those things."

But it is possible that this Tulsa child, and many another accused of being a poltergeist, may not have been at all to blame in the way Podmore thought they were. It was early noted, especially by Podmore's fellow researchers Sir William Barrett and Charles Richet, that poltergeist doings often exceed the physical powers of adults as well as children. Barrett suggested, and Richet concurred, that some poltergeists must be drawing on a psychic source of energy not commonly appreciated. The feats and physical effects of certain mediums of Podmore's own day, notably D. D. Home, go to bear out this suggestion.

So, for that matter, does a weird anecdote told me by an eminent Boston physician, Dr. Roger I. Lee. In an article on consciousness and unconsciousness (*Your Life*, July-August, 1955) I quoted Dr. Lee on the feats of sleepwalkers, and added:

"The process of childbirth is carried on now with various pills which, unlike morphia, do not stop labor but allow that to go on. The patient remembers little or nothing about the experience, but occasionally something filters through.

"I recall once seeing a young doctor practically shot out of a room [certainly by no known physical means] where he was attending a patient in labor. He went back to other duties, and the woman had her baby successfully.

"Afterwards I asked her if she had any recollection of the childbirth, and she said, 'No, not the slightest.' Then I said, 'Did you like all your doctors?' to get the answer, 'It is a curious thing, but there was one doctor I did not seem to like.' That was the man who came out of the room propelled by some force originating in the patient."

Here is an instance of what used to be called telekinesis, but now is known as psychokinesis—the movement of an object by mental, rather than physical, means. Psychokinesis is, in fact, among the phenomena whose actuality Dr. J. B. Rhine is trying to demonstrate in the Parapsychological Laboratory of Duke University.

When, as, and if its actuality is demonstrated, experimentally or by a massing of spontaneous cases, psychokinetic explanations of poltergeist phenomena advanced by psychical researcher Sir William Barrett will have been vindicated.

Mischief and Mystery

THE poltergeist puzzle is a very old one. As we have been reminded by Eric J. Dingwall and John Langdon-Davies in the book, *The Unknown—Is It Nearer?* (New York, 1956) poltergeists were recorded even in a Chinese book written about a thousand years ago. Through subsequent centuries we find a variety of poltergeist happenings reported from almost every land, primitive and civilized alike.

Hurling of objects by an unseen hand has been the commonest phenomenon. But poltergeists have by no means been content with this. Stones have appeared from nowhere, curving gracefully through the air; bells have mysteriously rung, doors have uncannily opened, fires have started inexplicably. Poltergeists seem capable not simply of alarming, but of causing tremendous damage.

To appreciate their varied possibilities for evil, one need only read such books as R. S. Lambert's *Exploring the Supernatural* (Toronto, 1955) and Charles Richet's *Thirty Years of Psychical Research* (New York, 1923). Lambert's book suggests that poltergeists have been especially numerous in Canada from the days of first settlement. Richet's book indicates they have been almost as numerous in France. Both books, like psychical literature in general, tend to associate poltergeists with adolescent children, just as Podmore did eighty years ago.

As noted by Hereward Carrington, another psychical researcher who made a study of poltergeists, their strange doings may occur even while the children suspected of being responsible for them are "safely tucked in bed," to use Carrington's words. This was true of a case related by Dingwall and Langdon-Davies in their excellent little book:

"A girl of fourteen was going through 'a period of nervous instability' when odd things began to occur. When the girl was lying asleep in bed, her mother holding her hand and sitting on a chair by her side, the bed was observed by several people to be vibrating and

emitting a 'curious clicking sound.' There were other sounds heard in the room and near the girl on other occasions, and though all the competent observers were convinced that the sounds were made by the girl in some way they did not understand, the girl herself was certainly unaware of her part in producing them, and was thoroughly frightened."

This case would unquestionably seem to favor Barrett's psychokinetic theory rather than Podmore's explanation of poltergeists. Perhaps there is still a third possibility. Could the little girl, without knowing it, have been a medium? If so, a medium for what?

The Benevolent Spirit

MORE than once it has been suggested that poltergeists are sometimes animated by discarnate personalities of a peculiarly evil sort. Such a suggestion was made by a famous researcher and old friend of mine, Dr. Walter Franklin Prince, studying at first hand one of the Nova Scotia poltergeists reported in *Exploring the Supernatural*, the case of the fires in the home of the McDonald family. Conversely, there is reason for suggesting that poltergeists at times, if rarely, may be animated by benevolent rather than malignant discarnate personalities, personalities bent on doing good rather than harm.

It certainly is possible to infer this from some cases in the book of personal memoirs, *Adventures in the Supernormal* (New York, 1949), by Eileen J. Garrett, president of the Parapsychology Foundation.

Especially I have in mind one of Mrs. Garrett's encounters with a poltergeist while she was connected with Hewat MacKenzie's British College of Psychic Science. She had already won an international reputation as a trance medium, and frequently was called on to help clear up specific difficulties troubling those who applied to MacKenzie's college for aid. In this case the applicant was an admiral of the British Navy whose house was the scene of a poltergeist invasion.

At first this hard-headed admiral had made light of the invasion. Precisely like other people who pride themselves on their "common sense," he dismissed it as wholly imaginary.

Married, he was the father of two boys, one of them still an adolescent. This one it was who first detected the presence of the poltergeist, declaring there seemed to be someone in the room who should not be in it. Soon his older brother corroborated this, insisting that, though he had seen no intruder, he had sometimes heard mysterious sounds in a wardrobe where both boys kept their shoes. The mornings after they had heard

these noises, the elder boy said, they had found the shoes displaced.

"Stuff and nonsense," said their father. But the mother noted that the younger boy was growing unmistakably nervous. It was decided to send him to a relative's for a time, and after his departure the displacing of the shoes ceased.

Now, however, the mother herself was alarmed by hearing footsteps when no footsteps should be heard. Here is Mrs. Garrett's account of what started the unbelieving husband into action:

"The admiral was sitting alone one day, with his scotch and soda on the table beside him, when the glass began to move away from him without visible means to account for the movement. The man was astounded and somewhat awed, and without lifting a hand he watched his glass of scotch and soda move across the table and crash to the floor.

"Naturally he went and got himself another drink and attempted to dismiss the occurrence from his mind; but when, a day or two later, a jug that he was using executed a movement across the table and crashed to the ground, he realized that something very wrong was happening. Shamefaced and embarrassed, he called upon a friend for advice."

The friend sent him to the British College of Psychic Science. It was then that Mrs. Garrett was called into the affair. In trance she discovered what had been amiss and brought this poltergeist performance to an unexpectedly happy ending.

Where There's a Will

THE boy's mother, it developed, had had a brother of whom she was very fond. Two years previously this brother had died, following a period of mental as well as physical illness. During the early stages of his mental illness he had taken an unreasonable dislike to his wife, and had bequeathed his estate to a distant cousin, so that the wife received only the widow's share that was hers by law. Some time after his death the brother realized that he had done his widow an injustice. So back he had come as a poltergeist to try to right the wrong.

But why the displacing of the shoes as an aid to righting it? Because he had made an earlier will while perfectly sane, the shoes were indirectly connected with that will, and he was most anxious to have the earlier will found. Mrs. Garrett informs us:

"He could not tell where the missing will was to be found, but some part of his memory sensed that he had a habit of writing and hiding things in his shoes when anyone approached. He had been especially fond of the younger of his two nephews, and he felt that

the boy's sensitive nature would furnish the line of least resistance by which he could make his presence known. Failing at that point, and not wanting to lose the possibility of contact, he continued to make his approach through other members of the family, including the admiral."

With the shoe clue explained by Mrs. Garrett in trance, a search for the missing will began and was carried on through every part of the dead man's home. Eventually the will was found hidden in a closet. All this was made known to the cousin who had received the bulk of the estate. Partly because he was already well-to-do, partly because he was deeply impressed by the strange way in which the earlier will had been brought to light, the cousin now turned over to the widow the inheritance the dead man evidently wished to be hers. From that time, the admiral's family was no longer troubled by any poltergeist.

Here is a refreshing contrast to the often costly, sometimes monstrously destructive doings of the average poltergeist. It goes to emphasize, though, the complexity of the poltergeist problem long after Podmore believed that he had fully solved it.

Its complexity is further emphasized by the fact that there is still another type of poltergeist of which little has been heard. This might well be called the motiveless poltergeist. Its behavior is markedly unlike that of other poltergeists.

The Purposeless Poltergeist

THE others seem to delight in noisiness. The motiveless poltergeist can at times be noisy, but the rule is for it to behave in a comparatively unobtrusive manner. Most poltergeists, too, once they unexpectedly begin their haunting, keep it up, night after night, for weeks, even months, then go out of action as unexpectedly as they started. The motiveless one can keep up its poltergeisting for years, with perhaps months of silence between its manifestations.

This is the only type of poltergeist with which I have had personal acquaintance, then always in the same place. That place was the house at No. 2 Riedesel Avenue in Cambridge, Massachusetts, my home for nearly half a century. I first heard from it after Mrs. Bruce died in 1941.

Living quite alone after her death, I was awakened one night by a strange sound which seemed to come from the guest room adjoining my large study. The guest room had once been our bedroom. The sound I heard made me think of a large roll of twisted brown paper being kicked or pushed slowly around by someone or something.

Quietly I got out of bed, crossed the large square upstairs hall, and opened the guest room door. As I opened it I pushed the light switch. Instantly the sound I had heard stopped. When I turned out the light, it started up again. Search as I did, I could find nothing to account for it.

It was several weeks before I heard the same queer nocturnal sound, this time seemingly coming from my study. Again it ceased the moment I turned on the study ceiling light. Again there was no roll of brown paper, twisted or otherwise, to account for the noise I had distinctly heard. After that I heard it only at long intervals. Always it seemed to come from the guest room or my study.

From time to time visitors sleeping in the guest room reported that they had been awakened by it, but that silence always followed the turning on of the light. Once, when my brother-in-law, Carl Pemberton, was visiting me from Canada and sleeping in the guest room, I was myself awakened about 3 A. M. by my quiet little poltergeist. Wrongly I placed it in my study, and went there for the usual fruitless investigation. I was joined by Carl, who said:

"You heard it, too? I was flabbergasted when I put on the light and found no trace of the roll of brown paper I had distinctly heard being pushed over the floor."

One visitor, but only one, heard it depart with a vengeance from its usual quiet way.

That was at a time when I was ill and a nurse, Miss Matilda Dennie, now Mrs. Samuel T. Smith, Jr., of Hartford, Conn., was on twenty-four hour duty. Her room was the guest room. One morning, about 4 o'clock, she was awakened by a tremendous hubbub downstairs. A noise as of some person pushing or throwing furniture around.

Slipping into a dressing-gown and going to the head of the stairs, Miss Dennie could hear the noise more distinctly than ever. Thinking I must have gone berserk, she looked into my room. She was surprised to find me sleeping peacefully. That was enough for Miss Dennie. Back to her room she retreated, and locked the door. Next morning, as she told me long afterwards, she found not a single piece of furniture out of place.

No More Nonsense

IT was not until New Year's morning of 1953 that I heard, about 4 A. M., the selfsame tumult. It was prefaced by three heavy thumps on the wall back of my head—thumps that wakened me to a sitting position. The noise of furniture being moved downstairs was going full tilt when, without turning on the hall light, I looked down the squarish stair-well. Re-

membering Miss Dennie's experience, I grew angry, and shouted:

"Keep that racket up as long as you like. You can't frighten me."

Complete silence followed my shout. Not another sound was heard as I went back to bed and to sleep. Next morning, I did as Miss Dennie had done. I looked the whole downstairs over, and found nothing disturbed. By an odd coincidence, though, it was only a few days later that I had a bad accident in my study, an accident which, in the end, forced me to leave Riedesel Avenue for all time. I have since heard no rustling of brown paper or tossing around of furniture.

Possibly the poltergeist puzzle will be solved some day and all its varied aspects made plain. It is a certainty that present explanations do not account for all the recorded events.

The Seaford Poltergeist

A poltergeist case that attracted wide-spread attention disturbed a home on Long Island, N. Y., beginning February 3, 1958. Lids and screw-caps popped off the tops of bottles, dishes and small objects fell from shelves, furniture was overturned and heavy objects, such as a portable record player and a geographic globe, flew as far as ten feet through the air. The phenomena have been investigated by newspaper reporters, detectives, electronic engineers and a parapsychologist.

The home of James M. Herrmann, of Seaford, L. I., was the scene of the events. In the family of four there are two teen-age children: Lucille, 13, and Jimmy, 12. Observations to this date tend to show that the events centered about the boy, Jimmy. However, events also occurred when he was reported to be out of the room, or on a different floor of the house.

Detective Joseph Tozzi, of the Nassau County police, was assigned to the case. J. G. Pratt, of the Parapsychology Laboratory of Duke University, interviewed the members of the family. On March 3, Detective Tozzi was still in doubt as to the causes of the events. On that day, an "exploding" sugar bowl and an overturned bookcase had been added to the list of disturbing events in this previously orderly suburban home.

A CENTURY OF MIRACLE HEALING

THIS is the Centennial of Our Lady of Lourdes, the Roman Catholic shrine in France that has won world fame for its apparently miraculous cures. Since 1884, the Lourdes Medical Bureau, made up of Catholic and non-Catholic physicians, has examined thousands upon thousands of claims to "miraculous" healing. Many other religious centers, throughout the world, have been credited with extraordinary healing powers; but it is at Lourdes that the greatest accumulation of medical data on faith healing is now available.

The story of the Lourdes shrine goes back to February 11, 1858, when a peasant girl named Bernadette Soubirous was gathering wood at the foot of a cliff near the River Gave. Here she had a vision of the Virgin Mary. As news of her vision spread, cases of miraculous healing began to be reported. A spring at the foot of the cliff, discovered by Bernadette, was credited with unusual healing powers. In 1933, Bernadatte was canonized at the Church of the Rosary, built nearby. This year, on the anniversary of Saint Bernadette's vision, some 50,000 pilgrims attended Centennial ceremonies.

THE Lourdes jubilee will be celebrated with mass pilgrimages thoughout this year. Whereas recent pilgrimages, such as those of 1956, were undertaken by about 3,000,000 persons yearly, some 10,000,000 visitors are expected during 1958. Inevitably, the shrine of Our Lady of Lourdes has thus once again become a center of attention, controversy and discussion. Actually, during the century since its beginning, only fifty-five Lourdes cures have been officially certified by the Roman Catholic Church. Public enthusiasm on the one hand, and scientific scepticism on the other hand, continue to press for answers to questions such as these:

Is miraculous healing possible? Can faith heal? Are supernatural powers invoked by prayer? What are the religious and medical criteria for a truly miraculous cure? What are the borderlines between psychosomatic medical treatments and faith healing? Have parapsychology and psychical research added to the understanding of factors that have a bearing on miracle cures? What are the views of leading Christian theologians, Protestant as well as Catholic, on the relationship between religious and psychic experiences?

TO provide at least tentative answers to these vital questions, TOMORROW *presents on the following pages a symposium of authoritative views. Father Reginald Omez, who has been associated with the Lourdes Medical Bureau for over eleven years, speaks as a Roman Catholic theologian in his article "What Is A Miracle?" Following this are excerpts from four books on Lourdes. They present the views of a world-renowned medical researcher—Dr. Alexis Carrell—who saw a Lourdes cure with his own eyes; a Protestant woman writer—Ruth Cranston—who went to Lourdes to "see for herself"; an English psychiatrist and psychical researcher—Donald J. West—and two physicians who have been members of the Medical Bureau for several years—Francois Leuret and Henri Bon.*

The section is concluded by Dean W. R. Matthews of Saint Paul's Cathedral (Church of England), London, who presents the viewpoint of a Protestant theologian on parapsychology and faith healing, with particular emphasis on the mystical experience and the concept of the miraculous.

Thorough investigations of natural, scientific and theological circumstances precede any statements by the church authorities

WHAT IS A MIRACLE?

Reginald Omez, O. P.

I HAVE been asked to state the position of Roman Catholic theology regarding parapsychology. The theology of the Roman Catholic Church treats this subject only indirectly, namely, when it deals with the nature of what is preternaturally exceptional and its verification. It does not examine exceptional phenomena that may be explained in terms of paranormal powers of the human soul or organism. Such investigations stand outside the scope of theology; they belong to the domain of philosophy. However, a theologian, starting from theological principles, can express certain ideas and point out certain fields of interest to the parapsychologist.

The primary principle of theology, when dealing with the exceptional, is that one must not assume a preternatural origin for a phenomenon until it is established that no plausible natural explanation of it can be supported.

Roman Catholic religion—and we refer to doctrinal authorities, not to the rank and file of believers—has shown a growing tendency not to approve of miracles and divine preternatural or supernatural intervention except where a serious critical analysis suggests exceptional intervention of God,

either directly or through an entity outside man. In other cases, the Church does not *deny* the possibility of divine intervention, but refrains from giving an official opinion.

When it recognizes a miraculous event such as a cure or vision, it does not force it upon the faith of its members; it only states that it considers this paranormal fact worthy of belief. Such is the case for the celebrated apparitions at Lourdes. The Bishop of Tarbes merely stated "that this apparition had characteristics likely to persuade believers of its reality."

Proof for Miracles

AS far back as the eighteenth century, Pope Benedict XIV strongly urged authorities entrusted with the task of officially recognizing miracles, whose originators are proposed for beatification or canonization, to search for all possible scientific, and especially medical, explanations. He listed a series of conditions which were to be fulfilled for a miracle to be accepted.

Pope Benedict also warned against the powers of imagination applied to illness and cure. In a book published in 1751 by Father Azevedo, S.J., by order of the Pope, we find the following suggestions (p. 279) which may be applied to parapsychology:

"Imagination can create illnesses and make them disappear; it can cause purgations and vomiting, which may restore health. It can reduce pain momentarily. . . . Imagination may restore health, not immediately, but slowly, because it acts upon moods and spirits of the body which are a great help toward overcoming illness."

The author gives as an example the case of Alfonso of Aragon, cured after reading a text, and the case of a soldier cured after a violent explosion of gunpowder. He maintains that arthritis may be cured by imagination. And he adds: "When illness is not caused simply by movement of the spirits [we would say, when it is not simply functional], but by some region of the body being hurt, dried and unable to move [we would call this organic illness], pure imagination can do nothing."

Aid to Parapsychology

ROMAN Catholic theology opens broad vistas for parapsychological science by setting aside antiquated but still persistent hypotheses based upon the intervention of superhuman entities: angels, demons, disembodied entities, of which some circles make such an exaggerated use.

Whereas spiritualist or diabolical hypotheses claim to solve a multitude of natural phenomena of a purely physio-chemical or psychological order, such as extra-sensory perception, Roman Catholic theology expressly excludes all those

fanciful explanations. It limits true miracles and true apparitions to a few very rare and very special cases, and it urges scientists to see the natural cause of a multitude of phenomena which are exceptional only because of their unusualness or because of fortuitous coincidences, while their sources and conditions are merely natural ones.

It is our conviction that by deeper study of certain insufficiently explored properties of our subconscious, or by throwing more light upon the circumstances and conditions under which certain apparently marvelous phenomena are produced, those phenomena will, little by little, enter the realm of a developed and enriched psychology.

I quote from Mr. Robert Amadou in his book *La Parapsychologie* (Paris, 1956): "This young branch of science gives, and will go on giving, the scientific key to many phenomena. It does not conclude, and will never conclude, that everything, in the Cosmos and in Man, is reduced to phenomena, the only key to which would be in the possession of science." Roman Catholic religion is here in agreement with parapsychology, although theology leads beyond parapsychology. It is possible as we have just noted, for the parapsychologist to express an attitude in harmony with the Church. It is possible for parapsychology and theology to proceed, perhaps, in parallel ways. But they operate on distinctly different levels.

Different Realms

THE theologian is one who places himself from the very outset on a terrain that is preternatural or supernatural. The parapsychologist is one who, in principle and by design, sets aside all possibilities of supernatural, divine influences of angels, devils, etc. These do not interest the parapsychologist as such. He occupies a position which is sometimes parallel to the supernatural order; but it is a completely natural order. That is why the theologian as such should not intervene in a discussion about parapsychology.

The theologian feels that the intervention of the divine into the human realm is something tremendous. Genuine theologians, and genuine religious authorities in all religions, are anxious to eliminate anything smacking of falseness or pretense in this divine power. At present the highest authorities of the Catholic Church are deeply concerned with eliminating anything that is false or unproven in the domain of the supernatural.

At the present time we see developing in the section of the Church authorized in doctrinal matters—the Holy Office at Rome, charged with safeguarding the integrity of the faith—a marked trend

toward disallowing all claims and publicity regarding mysterious facts that are allegedly supernatural, unless they have been thoroughly studied, checked, and proven in a scientific and critical manner.

At present the leaders of the Holy Office are determined to react against the ease with which, in religious and nonreligious circles alike, people rush toward anything that appears miraculous, religious or diabolical, angelic or spiritualistic. The Holy Office is opposed to this publicity in all its forms.

Trend Toward Caution

CONCERNING miracles, the investigating office at Lourdes has grown increasingly strict and hard to please. On several occasions during the last few years, the church authorities of the diocese have forbidden the publication of a statement accepting the authenticity of a miracle, even after a doctors' committee in Lourdes had voted to recognize it as such. Thus, the Church proved to be more severe than the committee of thirty-five doctors who, after numerous examinations, were convinced that they were in the presence of a miracle.

The Church declared in 1937 that it declines to accept the authenticity of the acts of Thérèse Neumann of Konnersreuth, Germany, who is alleged to have experienced stigmata and to have survived without the intake of food for extended periods. This opinion is based on the fact that there is a lack of proof that the famous stigmata were supernatural in origin and that the cases of fasting could be verified.

On the other hand, there do exist unusual cures for which science states that it has no satisfactory explanation. For eleven years I have been connected with the Office of Medical Investigation at Lourdes. I have followed closely the investigation of a good many cures. My conclusion is that cases of preternatural or supernatural intervention—if you allow me, I shall briefly explain what that means—are extremely rare.

We theologians believe that God's constant action is supernatural, but in a far higher realm than the domain of the paranormal or material miracle. We know that material miracles have occurred and still occur; but they contribute very little to our faith as Christians.

Hence the thinking of the Catholic Church—and the desire of its theologians—is that parapsychologists work in the utmost freedom, studying paranormal cases as they occur; and that they work at this task with, if I may say so, as few contacts as possible with religious thought, which can only hinder and embarrass them. They should

freely strive, then, to seek out natural, paranormal explanations for the phenomena that may arise.

This means that, as a theologian, I shall not intervene much in cases of the paranormal. They do not interest me. Miracles interest the theologian in so far as they are divine signs on behalf of a revealed truth. New miracles do not interest the Church so much, for it has enough well established miracles in the past.

That explains why the Church does not wish to state its position regarding such recent events as the Madonna of Tears at Syracuse in Italy. I raised this question with some very high Church officials in Rome. No, they replied, those things seem less and less important; they interest us less and less. At present the Church does not need miracles. It does not deny them; it no longer needs them. Consequently, as a theologian I am not interested.

That is why I am much more tempted to talk to you as a parapsychologist about one or another of these many cases which have come to my attention.

Outside Religion

I believe that, outside the religious or apparently religious realm, there is an infinite number of near-at-hand facts of interest to parapsychology. Among them are the facts of paranormal healing. Here the powers of suggestion and the subconscious certainly intervene; and it is highly interesting to indicate and analyze the nature of this intervention.

Likewise, people experience a considerable number of warning dreams, which can be studied in complete freedom. Some of these dreams have been carefully verified down to the tiniest details, which have been written down beforehand.

We also have around us incidents of black magic. Right now black magic is taking on unheard-of proportions in France. You would find it hard to believe how many consultations we have on this score—in Paris itself, in Brittainy, Lorraine, the Lower Loire region, Anjou, the Pyrenees, and the Basque country.

There are many interesting things to be studied concerning the alleged powers of black magic. I view it quite simply as a phenomenon of thought transference, of telepathy, acting as a kind of impulse on certain persons and really capable of changing their psychology. The important thing is not the outlandish tricks of black magic, or its collection of evil-working objects. The really significant thing is that, when a human being is filled with hatred toward someone else, he believes himself to be in contact with evil-working beings; and when you assume that our subconscious

is constantly in touch with the subconscious of others, you can see how this may react with very telling effect on someone else, without any need for the devil to take the trouble to interfere.

Here are facts which parapsychology can and, in my opinion, should study, because it has every opportunity to verify and analyze them.

Recognition of a Miracle

THE crucial problem in separating theology and parapsychology, is to determine the line of demarcation between human telepathic action and divine intervention. I have been personally questioned on this point by an official of the Holy Office. He asked me if communications of a beneficent nature, such as prayer, could reenforce a spiritual life and create suggestions capable of producing transformations of a psychological nature. According to Pope Benedict XIV, as mentioned previously, merely reading something may produce a cure which is not really preternatural, merely paranormal. So it is indeed possible for a sick person's relatives or friends to achieve certain psychic results capable of producing a functional evolution leading to an improvement in an illness or a complete cure.

In such cases, the cure is not recognized by the Church as a miracle. Organic cures are the only ones recognized, for instance, at Lourdes—not functional cures, unless these latter have been achieved under instantaneous conditions which seem absolutely inexplicable in the natural order of things. At Lourdes, fifty-five cases of miraculous cures have been officially recognized in ninety-eight years. For a cure to be recognized, medical science must establish that this cure cannot be effected by any psychic or nervous factor, that it requires the intervention of a power superior to those whose effectiveness science can prove.

Thus, the doctors are asked to show that no natural means explain these cures. Of course, we cannot ask scientists to pronounce judgment on the future. That is why the conclusion of the doctors who are called upon to study these cures is always the following: that in the present state of science, we know of no plausible scientific explanation for the paranormal cure that has been effected.

It is then up to theologians and philosophers, and, finally, the Church authorities, taking into consideration the doctors' opinions and, considering the moral and spiritual circumstances of the cure (which are essential points to the theologian), to state whether or not they recognize the intervention of God.

"AS YET UNKNOWN TO MEN"

ALEXIS CARREL, *internationally-known physician and medical researcher (1873-1944), traveled to Lourdes and recorded his impressions in 1903. These were published, nearly half a century later, as the observations of a young doctor named Lerrac, an easily decoded pseudonym of the author. The following excerpts describe the embarrassment of a modern man of science who is confronted with an apparent miracle:*

AT the threshold of the church, Lerrac stopped. He had to reach a conclusion. He was certain of the diagnosis. It was incontestable that a miracle had taken place; he had seen the cure take place before his own eyes. It was indeed a miracle, a great one. But was it the hand of God? Some day he would know. Meanwhile, it was safe to say it was a cure; that much he could guarantee. Yet deep within himself, he felt that was not all. . .

There was no denying that it was distressingly unpleasant to be personally involved in a miracle. . . Most doctors were so fearful for their own prestige that even when they had been to Lourdes and seen for themselves, they did not dare admit it. In the Lourdes registry of visitors, Lerrac had noticed the names of several of his colleagues, some of them personal friends of his, who, when he had spoken to them of Lourdes, had pretended to know nothing about it and never to have been there. They were afraid that if they showed any interest, they would be taken for bigots or fools.

Though Lerrac himself was embarrassed at being involved in a miracle, he was far too proud to evade his responsibility. He determined to follow it through, no matter what it might cost him. He had no idea where it would lead him. But he felt an imperious need to find the answer, the explanation for these inexplicable facts. . . It was possible that there existed natural laws, as yet unknown to men, which would explain such mysterious phenomena as the Lourdes cures. . .

Was the phenomenon he had seen a new fact in the tangible world of science, or did it belong to the world of the intangible, the mystic, the supernatural world? This was the vital crux of the matter. It was not a question of accepting some abstract geometrical theorem; it was a question of accepting facts which might change the conception of life itself.

Alexis Carrel, The Voyage to Lourdes (New York, Harper & Bros., 1950)

PRAYER, FAITH, DEVOTION

Ruth Cranston *is a Protestant who went to Lourdes as a writer and as a private citizen in 1953. Her previous books,* The Story of Woodrow Wilson, *and* World Faith, *reflected her idealistic outlook and her interest in the power of religious faith to relieve human ills. She interviewed many who were apparently healed; and her reactions to Lourdes are recorded in* The Miracle of Lourdes, *from which excerpts follow:*

My own deepest impression [of Lourdes] has to do with the atmosphere of the place. *Prayer* is the essence and heart of that atmosphere. Constant prayer, constant repetition of certain liturgies, hymns, responses—the Rosary, the Stations, the Hail Marys—over and over, thousands of times, creates a spiritual and mental atmosphere surrounding the patient; opening his whole being to spiritual forces of renewal and transformation. The very air he breathes conveys this to him.

Faith too plays a major part. "I had tremendous faith," said Madame Pellegrin. "Well, madame, I had great faith!" declared the mother of little Francis Pascal. "How much the faith of those Sisters meant to me!" said Rose Martin, and Jeanne Gestas, and half a dozen others. "It did something to me, madame—it seemed to roll a stone away!" (Probably unlocked certain inner resistances and long-standing psychological blocks and disbeliefs.) The nurses, the brancardiers, the priests and everybody around them, are sending out this strong faith all day and every minute.

Last but by no means least, that ever-present spirit of *devotion*: the great wave of love and compassion pouring out over those rows upon

rows of sick, every hour and every second throughout the Domaine. Thousands of people moving together as one being, acting in unison in faith and prayer and overflowing love and service; thousands of lives moving in concentrated purpose in one direction—a single motion, a single intent. What a rhythm *this* must produce! What an effect it must have on those receptive eager souls.

It may be that the wave length brought about by constant prayer, constant spiritual "recollection" by people at the highest level of thinking and giving, produces a psychological condition that has a definite effect upon the patient. His own psychic and spiritual state, and that of his relatives, nurses, and others around him, may play an important part too in opening the way for a cure. The presence or absence of moral or psychological blocks must also have something to do with it.

All these are contributing *conditions*—but none of them can be a *cause*. No one of them can create new bone or tissue instantaneously. That, Catholics say, can be done only by a Divine Creator—God.

Ruth Cranston, The Miracles of Lourdes (New York: McGraw-Hill Book Company, 1955)

"INCOMPLETENESS OF DATA . . . "

DR. DONALD J. WEST, until recently Experimental Research Officer of the Society for Psychical Research, London, is a physician specializing in psychiatry who has studied the medical case histories of eleven "miraculous cures" at Lourdes, ranging from 1937 to 1950. Dr. West, in his critical analysis, Eleven Lourdes Miracles, *makes the following comments on the reliability of the Lourdes documents:*

A certain carelessness in presentation, which would never be tolerated in a teaching hospital, pervades all the material. Incompleteness of data and lack of consideration of alternate diagnosis are the worst faults. An extreme bias in the matter of interpretation shows itself from time to time . . .

The account of the eleven miracle cases [since 1941] is now complete . . . In no case was the evidence really satisfactory, and in certain cases the evidence suggested a perfectly natural alternative explanation. . . In only one case were full hospital records including laboratory tests and X-rays available both before and after the cure. That was Louise Jamain whose X-rays were normal to start with! The case of Sister Marie Marguerite is the only one in which the events—if true—merit the adjective miraculous, and in this case the medical evidence is conspicuously absent . . .

At Lourdes, at least in modern times, the "miracles" reported are not of a type that an outsider would consider self-evidently miraculous. There are no cases of lost eyes or amputated legs sprouting anew. . . There are very few cases of recovery from essentially incurable disease, and very many cases of dramatically swift recovery from serious but potentially curable conditions like tuberculosis [50 out of 98 general cures—not claimed as miracles—since 1925 were diagnosed as tuberculosis]. . .

Although the evidence at present available fails to carry conviction, this does not mean that swift and profound physiological changes do not sometimes take place as a result of a visit to Lourdes. Unfortunately the rarity of these events, and the context in which they occur, make objective observations by outsiders peculiarly difficult.

Donald J. West, Eleven Lourdes Miracles (New York, Helix Press, 1957)

"THE WAY TO GOD HIMSELF . . . "

DR. FRANCOIS LEURET was Director of the Lourdes Medical Bureau until his death in 1954. Dr. Henri Bon is the author of numerous books including Précis de Médecine Catholique. *They collaborated in the book* Modern Miraculous Cures, *in which they state:*

Miraculous cures are the subject of the most rigorous investigation and examination by doctors, biologists and theologians. They do not form a clearly marked class of facts; rather they resemble a sort of pyramid, those at the base mingling with the host of natural cures, but the higher they rise above the base, the more clearly do certain of their characteristics appear, until finally we arrive at the topmost regions of the pyramid, those of the rare phenomena which far outstrip normal possibility and allow us to catch a far-off glimpse of their almighty Author.

From quite recent events, examined and verified with all the meticulous care and the most accurate techniques possible, it is evident—as had always been realized—that in miraculous cures there is no constant factor, whether of age, sex, nature of the disease, place or treatment. But one thing is always present: there is invariably an appeal to God. As Alexis Carrell says, "Everything happens as though God were listening to man and answered him."

When we look closer into the intimate nature of miraculous activity, we realize that there is no question of arbitrary, irrational action, upsetting the order of things, but instead, the action of an overwhelming power, which seems to work either directly or by means of the activated vital principle or of biological and physical factors which modern science is only just beginning to discover. Thus, far from leading us to hope that one day we shall find a natural explanation of miraculous cures, the biological and physical factors whose presence we can discern or suspect demand an intelligent Power to set them in motion, the Master and Controller of the very essence of matter.

The study of miraculous cures in the light of modern science opens for us a wonderful field of scientific possibilities, and points the way to God Himself.

Francois Leuret and Henri Bon, Modern Miraculous Cures (New York, Farrar Straus and Cudahy, 1957)

Present-day evidence of healing, telepathy and mediumistic abilities leads to re-evaluation of Biblical "mighty works"

MYSTICISM, MIRACLES, IMMORTALITY

W. R. Matthews, D. D.
Dean of St. Paul's Cathedral, London

THE scope of Christian theology in modern times is considerably larger than is understood by those who have not studied the subject. In recent years, the growth of scientific knowledge has presented theology with new problems and new tasks. Among these is that of the nature and development of religion in general.

The attitude of the Christian Church toward psychical research has in the past been one of antagonism, or at least of suspicion. This has largely been due to the conviction that such phenomena came from a source only too well known. The general opinion of the Hebrew prophets and the early Christian Fathers has been that supernatural phenomena could be produced by evil spirits and that pagan altars were erected to devils not too deeply disguised. Only in the eighteenth and nineteenth centuries did any considerable number of Christians adopt a skeptical position with regard to the possibility of witchcraft and commerce with the devil.

In recent times the reluctance of Christians to see any good in psychical research has, I suppose, arisen from two different causes. On the one hand remained the traditional feeling that I have just mentioned; on the other hand, there is the attitude of disdain

common to the scientific world towards psychical research. The two orthodoxies, religion and science, have concurred in regarding psychical research as disreputable.

The areas of contact between theology and psychical research are far wider than the one question which occupies the horizon of many—that of survival of bodily death. Therefore I propose to leave this problem to the end, first making some remarks upon topics which, from the viewpoint of theology, are prior to that of personal immortality.

To find the specific dividing point between religion and scientific disciplines is not an easy task. A formula which would cover the beliefs and experience of religious persons from the fetish worshipper to the philosopher-saint would tell little about the significance of religion. The real value would lie in the inquiry into the nature and significance of religion as an aspect of the continuing and developing life of humanity, to decide how it can be distinguished from magic and, at a later stage of its evolution, how it differs from and how it is related to other modes of spiritual activity, such as morality and art.

It is difficult to say whether psychical research, or parapsychology, can help us much in the definition of theology. There is, however, one aspect of the nature of religion where some important contribution might come from psychical research: elucidation of elements of the mystical experience.

It has been held by some distinguished writers that mysticism is the essence of religion or, alternatively, that in the mystical experience we have religion in its most concentrated form. Others have held, on the contrary, that mysticism is a form of religious experience which is doubtfully Christian and certainly not the highest. (Certainly some of the physical phenomena related as happening to saints of the mystical type have also occurred in connection with mediums.)

There is, first of all, the possibility that there may be some relation between the mystical and the mediumistic trance. Clearly, the two types of experience might have common characteristics and yet be, in all important respects, quite different. Many writers on religion seem to assume too readily that mysticism, as such, is good and that, when once we have described a man as a mystic, we are absolved from the duty enjoined on us by the Apostle Paul to "try the spirits whether they be of God." Some light on this question might be gained by a study of the effect of mediumship on the personality and character of the medium. In making a guess as to possible results, I should expect to find that where there was already a formed

character, that character would be enhanced by the mediumistic experience.

Illusions, Superstitions

RELIGION has been associated with beliefs and practices which, from the standpoint of modern scientific common sense, are illusions and superstitions. It has believed that it had experiences which, from the standpoint of scientific orthodoxy, it could not have had. The question is obvious: Where so much is admittedly superstition and error, may we not infer that the central belief, that in God, and all the experience associated with it are infected with the same illusiveness? The inference is natural enough, though illogical. There would be a gain, if not from the standpoint of pure reason, at least for the imagination, if we could push back the frontiers of mere phantasy in the history of religion.

It is nevertheless most striking that such phenomena as a medium's trance, clairvoyance, and haunting seem to be analogous to what we hear of oracles and of the sacred places. The mixture of fraud with authentic paranormal phenomena seems to be recorded in ancient as well as in modern times. It seems that pious deception played a part in the temple worship of more than one ancient religion. It is, I understand, the opinion of experienced investigators that mediums who have been detected in trickery have sometimes also possessed genuine powers of producing paranormal phenomena.

The central question for theology is the reality of God and His nature. Every other problem is subordinate to this and must be treated in relation to it. Though there are undoubtedly persons who have had their faith in God increased and enlarged by their study of psychic phenomena, I do not see how theology can gain any direct assistance from this source. No one who understands what he is about would suppose that there could be a purely empirical argument for Theism or that God could be the conclusion of an investigation by scientific methods. This does not mean that empirical data do not play a necessary part in the argument for Theism; they are the starting point, for example, of the famous Cosmological and Teleological proofs. The most which we can expect from pyschical research is some significant addition to the data.

Nevertheless I think the results of psychical research have a certain indirect value for the theologian in his unending debate on the question *An Deus sit.* The great enemy of theistic belief is Materialism in the wider sense—that naïve philosophy which is the natural

initial assumption of both common sense and science. We need not define materialism further than by saying that it covers any philosophy which seeks to explain the higher in terms of the lower and, more specifically, regards mind as wholly dependent upon the physical order or even as a kind of shadow cast by it. I do not say that a refutation of this theory is equivalent to a demonstration of Theism, for there are other views which escape the absurdities of materialism, but I suggest that to expose its inadequacy is an important element in the case for Theism.

I do not hold that psychical research has provided us with a disproof of materialism, nor that it can do so; the claim which I would make is more modest. It seems to me that a survey of the evidence suggests that materialism can not give a satisfactory explanation. The discoveries of psychical research make the hypothesis much less plausible.

Recalcitrant Facts

LET us glance briefly at the data. I suppose the fact of telepathic communication is about as widely accepted as anything in this highly controversial field. It would be absurd to allege that an explanation which would harmonize with a materialistic philosophy is inconceivable, but the facts as we have them seem highly recalcitrant to such treatment. On the surface, what we have is a direct communication between mind and mind, in some instances apparently instantaneous over long distances. So far as I know, no physical hypothesis which even pretends to explain the phenomena has ever been put forward. The general statement that it is "all done by waves" seems about as enlightening as the explanation that the vanishing trick by conjurers is "all done by mirrors," for even if there were a vibration detected, which seems unlikely, a vibration is not a thought or a feeling.

The phenomena of prediction, or precognition, are admittedly perplexing, but as far as my reading goes, it appears that authenticated cases are not uncommon. I am not convinced that theories about the nature of time, interesting and important as they are, can clear up the mystery. There may be many time series, but the event which is foreseen or predicted is an event which will happen in the time series of the persons concerned, the one in which they are now and which will continue until the predicted event comes to pass. The problem is, how can an event, which has not yet happened, be an object of knowledge, not by inference, but by acquaintance? Probably there are several philosophies which could incorporate this alleged fact,

but at least it may be said for Theism that it has a ready explanation. Events may exist before they happen in the mind of God.

But this brings us to the second theological implication of prediction. Must we not hold, if we adopt the theistic explanation, that all events are necessary, that the divine Providence orders all things in such a way that nothing is really contingent and freedom of choice is an illusion? Calvin and other theologians have accepted these conclusions, but they do not seem to be necessary consequences of prediction.

Another plausible theory is that all the possible courses of events are present to the Divine Mind. The event that is predicted is only one of the events that may occur. Most of us know of instances where an apparently precognitive experience has indicated an event which might have happened and which nearly happened but which did not happen. Possibly the prediction hindered its own fulfillment. The theologian would have no difficulty in supposing that some precognitive experiences are warnings which may or may not be heeded.

Miracles of the Bible

I should now like to discuss the bearing of physical phenomena, such as telekinesis, on the question before us, but the facts are so perplexing that I have nothing of any importance to contribute to their explanation. On the whole they seem to suggest once more the existence of force which is not, in any ordinary sense of the word, physical.

One matter has great importance for Christians: the reliability of the New Testament narratives. One of the indirect effects of psychical research has been to encourage a new attitude toward the "miraculous" elements in the Gospels and Acts. In this field, we have been dominated by a method of thought which assumes in advance that "miracles do not happen"; this means that no event can possibly have occurred which transcends commonplace experience. Thus it became necessary to relegate all the supernatural incidents of the New Testament to the category of mistake, illusion or legend.

The consequences of this supposed scientific necessity are embarrassing, because the earliest sources for the life of Christ plainly represent Him as the possessor of abnormal powers and, if the whole of this element in the Gospels must be rejected, we are left with a residuum which must itself be suspect by reason of its association with such questionable matter. A great accumulation of knowledge, not all of it derived from psychical research, has altered the

situation. Spiritual and mental healing, the study of divided personalities, clairvoyance, telekinesis, all these have suggested very forcibly that the limits of the credible were too narrowly drawn by the older rationalists.

David Hume, in his famous argument against miracles, described a miracle as an event contrary to common experience; he suggested that it is more probable that testimony should be false, or mistaken, than that a miracle should happen. But all the phenomena which our psychic research investigates are contrary to common experience, yet we are persuaded that some at least of them occur.

In view of these facts I do not believe that any reasonable person would be inclined to assign limits to the phenomena that might accompany the appearance of Christ, a personality that, in any view, was among the most potent influences in history. Professor Denis Saurat has illustrated the vision of St. Peter, which revealed to him the necessity of admitting Gentiles into the Church, by analogies with modern instances of telepathy. No doubt other detailed applications to New Testament narratives have been made.

The chief interest of all this to the theologian, apart from its bearing on the reliability of the records, is the light which may be thrown on the significance of the supernatural in the life of Christ.

The attitude of Jesus towards His own "mighty works" is not easy to determine. On the one hand, when confronted by the messengers of John the Baptist with the question: "Art thou he that should come?" He points to works of healing culminating in the raising of the dead and puts along with them the fact that "the poor have the good news proclaimed to them." It may be that these "mighty works" are to be understood in a figurative sense, that the lame in spirit walk, the spiritually blind see and the spiritually dead are raised up, but I think this is unlikely and that the Evangelist at least meant the words to be taken literally.

On the other hand, Jesus says that it is an evil generation which seeks for a sign. We may conclude that He attached a secondary importance to the supernatural powers which He exercised, but that He considered them to have value in arresting attention and giving confirmation of his unique character and mission. The result of a fresh consideration of the miraculous narratives in the light of modern psychical research would go some way to confirm this point of view.

Obviously the old-fashioned "argument from miracles" receives no support. That depended on the

assumption that the miracles of the Gospels were unique, and evidently we shall not help that assumption by finding analogies to them. But the occurrence of these remarkable phenomena is at least congruous with the belief that the Person who caused them was unique. Spiritual power might be expected to manifest itself, not only in teaching and heroic action, but by the use of psychic capacities for spiritual purposes.

Christian Immortality Views

I now turn to the subject which to many appears the only important one—that of survival. Theologians up to now have been slow to avail themselves of the help which psychical research has offered them on this point. I admit they have been excessively timid in this matter, but I must add they have reasons for hesitation which are worthy of respect.

To Christian theologians, the only immortality worth having would be that which forms a part of the Christian hope: life in the presence of God. That the human personality goes on, just as it is, after the dissolution of the body, is not necessarily good news—it may be very bad news. The religious man desires a future life only in so far as it offers new opportunities of spiritual progress and places him in closer communion with God.

Some theologians would stress a distinction between a future life and eternal life, by which they mean life interpenetrated by the eternal values. Others, it seems, regard the question of future life with indifference, believing that an eternal life, unlimited by time, may be ours here and now.

Also, history and modern experience show that excessive concern with the question of survival may have a deleterious effect on the life of the spirit. Historians of Hebrew religion have pointed out the paradoxical fact that it was partly because the Hebrews had for a long time no belief in personal survival that their conception of God was able to develop along lines quite different from those of the other Semites.

Nevertheless, I do not agree that theology may safely ignore the empirical evidence. No conceivable accumulation of evidence could prove the reality of everlasting life. Plainly the evidence could, at the most, show that some persons have survived bodily death. Within this limit, the existence of empirical evidence for survival could have important religious and theological consequences. Many persons' minds are well nigh impervious to philosophical and theological reasoning, but they are impressed by facts.

A demonstration which convinced everyone that a departed

erson was communicating with is friends would have a profound fect on the outlook of the ma- rity of people. The effect might e to incline them to a religious ew of life.

Death Is Not Final . . . "

BUT beyond that thought, it seems to me that, however rmly persuaded a man might be at the soul is immortal, he ought welcome facts which tend to nfirm belief that death is not nal. For the standing difficulty this, that death appears indeed be the "bourne from which no aveler returns." Beyond, there silence. The voice which we nce heard we hear no more, the oughts which we once shared e share no longer. However great ur faith or our reliance on argu- ents of reason, we cannot stifle the njecture that there "all their oughts perish." To me at least would be a momentous thing I could be sure that a thought d come to me from one whom had known on earth and was w no longer among those we ll "the living."

Has this happened? Has psy- ical research produced any evi- nce which makes belief in survival re probable? When one has counted all the inconclusive evi- nce put forward by psychical search, there remains a residuum established facts which, prima facie, suggest the hypothesis of survival; that at least is my opinion. I am confirmed in this conclusion by observing that several eminent philosophers who for various reasons are reluctant to accept the survival theory have been led to put forward alternative theories which in effect admit some kind of persistence after death, though not personal persistence. I suppose that these philosophers have convinced themselves that telepathy between the living does not account for all the phenomena, and in this they are surely right.

Survival Is Logical

ONE of the objections made against the hypothesis of survival is that it is vague, indefinite and obscure. After grappling with some of the hypotheses that have been offered in its place, I confess that this objection strikes me as odd. Indeed, one of its chief virtues is its simplicity and intelligibility, compared with the complexity and abstruseness of rival theories. No one questions that the survival hypothesis offers many problems, but the hypothesis itself can be stated in words that are easily understandable.

Personal survival is the hypothesis that the center of consciousness, which was in existence before death, does not cease to exist after death, and that after death this consciousness has the same kind of

continuity as that of a man who sleeps for a while and wakes again. The survival hypothesis may be hard to accept, but I cannot think it is hard to understand.

This survey of an intricate subject points to one fact: the area of parapsychology or psychical research is new and very large; it still waits for theologians to explore.

OUTSIDE OFFICIAL MEDICINE

LES GUERISSEURS (The Healers). By Maurice Colinon. Paris: Grasset. 1957. 160 pp.

MAURICE COLINON has produced an interesting study —a survey of "unorthodox" healers from ancient days to the present, and an attempt to place the whole matter of this type of healing in proper perspective.

After a ten-year inquiry, the author confesses that he is less assured, more perplexed, than when he began. But this very refusal to be tempted into dogmatism and instead to seek the truth—never a simple matter—adds to the value of his work. Mr. Colinon reviews early medical practices of priest and alchemist, describes the beginnings of the "scientific" era of medicine with Hippocrates, devotes chapters to the Swiss alchemist and physician Paracelsus, the Austrian Mesmer, and to such healers of the 19th Century as Vintras, Philippe of Lyons, and Mary Baker Eddy, founder of Christian Science. He does not let us forget the tremendous strides of orthodox medicine with the work of Claude Bernard, Laennec, Pasteur, Koch, Roentgen.

Colinon finds that the very existence of healers demonstrates a "need for healing outside the law," an ancient need, apparently against which the most potent medicine or daring surgery is unavailing.

He notes that many who suffer from "neurotic" ills can say in good faith that they have been abandoned by official medicine, and saved by the unorthodox healer. For the healer, if he is sincere, sympathizes, believes that the patient is ill, helps him to fight sickness—while the doctor, finding no physical disorder, is limited by his own science. Colinon asks: when doctors say that in many cases the patient is the tool of his own cure, do they not justify the healer?

The author mentions the 1954 onference on Unorthodox Healing St. Paul de Vence, France, uoting many of the participants nd pointing out that they agreed n one point: the importance of the ealer's personality.

ympathetic Contact

OLINON does not neglect the negative side of the picture. e notes that pain relieved by unrthodox methods may often be the rerunner of serious disease which n be treated effectively by modern edicine. He also cites the charge at psychologically a healer can ake a prisoner of his patient, ducing him, consciously or unnsciously, to dependency.

His conclusion seems to be that if healers fill an important role, it is because official medicine has not answered deep needs. Psychosomatic medicine thus may be opening the door to improved medical practice—but even more important is sympathetic "contact" between doctor and patient, which would make unorthodox help unnecessary.

It is obvious that Mr. Colinon seeks neither to discourage individuals from seeking the help of healers, nor to urge them to do so. His purpose seems to be to consider the whole problem from both sides with as little prejudice as possible. This he has done in quite admirable style. *L. P.*

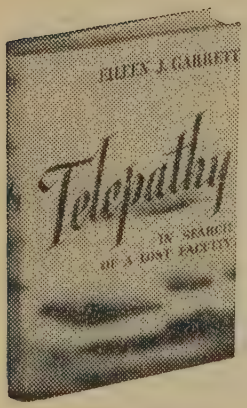
PLEA TO SCHOLARS

SEARCH OF MAN. By André Missenard. Translated from the French by Lawrence G. Blochman. New York: Hawthorne Books. 1957. 348 pp. $5.95.

The author, who collaborated th the late Dr. Alexis Carrel the Foundation for the Study of uman Problems, presents the sults of these joint studies on the fluence of heredity and environent and the effect of spiritual forces in the formation of man and his society. Dr. Missenard, a distinguished scientist in his own right, asks, "Can science define and enrich moral ends?" He answers: "Certainly not in our present state of knowledge. If all ethics derived from scientific theories seem to collapse one after the other, it is because only a complete knowledge of the nature of man and his destiny would permit the elaboration of a valid morality, which now

remains in the realm of intuition or, as Rousseau would say, of divine instinct."

The author favors the view that intelligence be formed according to strict discipline, and states that "scientists worthy of the name are aware of their ignorance and the limitations of their power." He ponders the question whether science can "discern the opportunity of using its own discoveries for ethical ends," and urges that "the scholars of the world should set aside their materialistic works and elaborate a program of research for the intrinsic improvement of mankind."



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The disaster of a British airship was "hinted" by a telephone switchboard and recounted in detail by a spirit communicator

THE CRASH OF THE R 101

A Book Review by George Zorab

THE MILLIONTH CHANCE. By James Leasor. London: Hamish Hamilton. 1957. To be published in the United States, 1958, by Reynal & Company.

On October 5, 1930, the British rship R 101 (a dirigible of the pe sometimes known as a blimp or ppelin) crashed a few hours after e left her mast at Cardington. *The Millionth Chance*, James easor tells the story of the ill-ted airship, and he keeps the ader thrilled to the very last page. The evidence, which the author s collected patiently and nutely, suggests that the world's eatest dirigible was prematurely unched, while still in the experi-ental stage. It was thought that dirigibles of the R 101 type might be used in connecting the British Empire by air. As World War II developments in heavier-than-air flying showed, the R 101 crash may have been a blessing in disguise—without this disaster, British research might have been diverted from the development of aircraft that saved the free world during the Battle of Britain.

For the psychic researcher one of the most interesting parts of Mr. Leasor's book consists in the quoting of presumably psychic experiences of certain persons who were connected with the airship or the crew aboard her; he also relates communications purporting to come from some who were lost when the R 101 crashed.

It is of course impossible to ascertain, after the many years that have passed since the accident occurred, whether the evidence of these allegedly paranormal phenomena is strong enough to be acceptable to the parapsychologist. Most of the experiences are of the relatively common precognitive type. Of an unusual type, however, is the experience of the night-duty telephone operator who was sitting in his small office at Cardington on the night of the disaster. He suddenly saw "one of the small shutters drop in front of his switchboard, indicating that someone was about to make a call." To his surprise he noted that the shutter bore the name of Flight-Lieutenant Irwin, Commander of the R 101. This seemed absurd, as there was no one in Irwin's office. Twice the shutter behaved in this extraordinary way. The telephone operator, together with another member of the staff, could discover nothing to explain the mysterious movements of the switchboard. When the two men returned to the telephone operator's office they glanced at their watches: it was 2:07 a.m. At that very moment the airship had crashed and become a blazing furnace.

We do not know if Mr. Leasor was able to interview the telephone operator and to obtain corroborative evidence from the member of the staff who accompanied him to Irwin's empty office. It is possibl that the story only rests on thir or fourth hand evidence, em bellished in re-telling by details a spooky nature not part of th original experience. However th may be, it seems to me that th behavior of the switchboard a the moment of Irwin's death para lels cases of clock-stopping, photographs or paintings of th dying falling down or breakin and similar phenomena frequent encountered in psychical researc

Leasor also mentions communic tions purporting to come from th deceased Flight-Lieutenant Irw and Sir Sefton Brancker throug the trance mediumship of Eile J. Garrett. These communicatio may be regarded as a classic psychical research, comparab with the best trance communic tions on record. Indeed, the Irw case ranks high in parapsycholo gical literature, and is one of th few often-cited examples of ev dence for spirit communication.

The most striking feature these Irwin communications is n so much reference to data n known to Mrs. Garrett, or t general public, though presumab well-known to Irwin when aliv but the consistent flow of high technical language, in every w appropriate to the matter und discussion. This technical airsh jargon could have been a natu part of the air commander's v

ıbulary, but certainly not of Mrs. arrett's or her friends.

Several psychical researchers ıve pointed out that some of the st evidence for survival comes om cases of so called xenoglossy: ıat is, communications received a language unknown to the edium. If this should be the se, it can be contended that hen an entranced medium speaks a highly technical language unmiliar to the medium (a medical rgon, for instance), this might be garded as similar to xenoglossy ıd indicative of an independent tity influencing the medium.

The Irwin case was not the only ıe of killed airmen who were said to have communicated with the living through Mrs. Garrett's mediumship. The case of Captain Hinchliffe, whose aircraft disappeared off the Irish coast, March 13, 1928, is another striking example. In this case several technicalities connected with flying conditions were mentioned by the alleged spirit communicator, Hinchliffe, who was lost while attempting to cross the Atlantic Ocean. The evidence for survival offered in this case, however, concentrated more on data of an intimate nature, known only to Mr. and Mrs. Hinchliffe, and as such, of course, was completely outside the medium's knowledge.

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existence of anything that cannot be mathematically tested, weighed, dissected or otherwise analyzed under laboratory conditions; others lean toward the animistic view of man, seeking to recapture modern man's own past or search for truth among the cults of our primitive brothers.

BEFORE we shall be able to answer the questions of what is faith, and what is the faith that heals, we shall have to pursue the essential nature of man still further through the jungles of scientific theories. While psychosomatic medicine seeks to bridge our concepts of mind and body, the world remains divided on the miracle of man himself, "in sickness and in health." Will Oursler, in his fine new book *The Healing Power of Faith* (New York, 1957), lists twenty-three contributing factors that contribute to the success of paranormal healing. He observes that "faith of the petitioner appears to play as important a part as the denomination or shrine or relic through which the healing is claimed."

YET, what is Faith? Saint Paul said in his epistle to the Hebrews "Now faith is the substance of things hoped for, the evidence of things not seen." A Roman Catholic definition (*A Cathechism of Christian Doctrine*) states that "Faith is the virtue by which we firmly believe all the truths God has revealed, on the word of God revealing them, who can neither deceive nor be deceived." The Rev. Leslie Weatherhead of the City Temple, London, writes in *Psychology, Religion and Healing* (New York, 1952) that "Christian faith is the response of the whole man, thinking feeling and willing, to the impact of God in Christ, by which man comes into a conscious, personal relationship with God."

But again, what is Faith? Our modern materialist sophistication has robbed us of the precious gift which the primitive, the child, the simple heart have retained: unquestioning faith. How to regain it? At what price? Perhaps "the faith that heals" can only be regained at the price of all our man-made civilization. Are we willing to pay such a price?

EILEEN J. GARRETT

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